

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXII. No. 3.

MARCH, 1901.

{ \$3.50 per annum, post-
paid. (Gold \$1.75.)

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 72, February number.)

THE general statement that all beings and objects worshipped by the Chinese are called *Shén*, is thus abundantly proved. In fact the word *Shén* is frequently used collectively for all objects of worship. When Confucius said, 祭神如神在, "*worship the gods as if they were present*," he used the word at large for any and every being worshipped (except ancestors) and in such phrases as 神人共悅, "*gods and men are pleased*," the word is used collectively for all the gods of whatever rank or class. Now, what can be more natural and reasonable than that the term used to designate all the beings worshipped by any people should be, in their language, the word for god? Among polytheistic nations, worship is that which distinguishes a god as such, so that when we know whom they worship, we know who are their gods, and when we know the common term by which these objects of worship are designated, we know their word for god. The correctness of this principle must, I think, be evident to all; and from it we reach the conclusion that *Shén* is the word in Chinese which means god and gods.

Not only is *Shén* applied to all objects of worship, but it classifies them as such. Some of them are called *Fu* (佛) and some of them *Poo Sa* (菩薩) and some of them *Shangte* (上帝), but none of these terms is common to them all. *Fu* (佛) is used as a species of generic by the Buddhists, and *Ti* (帝) in the same way by the Taoists, but in each case the term is a special designation of the deities of this one sect. Great claims have been made in behalf of *Ti* (帝) as meaning god, but it cannot be maintained for a moment that all or even any considerable part of the multitudinous objects

of worship in China are so called, or *can be* so called. The only word which applies equally and naturally to all objects of worship in China, and which classifies them as such, is the word *Shên*. *Ling* (靈), it is true, may be applied to all objects of worship, but so used it is generally an adjective, not a noun, and even when used as a noun, it does not in the least suggest or imply worship. The word *Shên* does imply worship. All the ideas which the Chinese have of worship, and all the rites and ceremonies connected with it, are associated in their minds with this word. Simply to assert of any invisible being that he is a *Shên*, does *without adjunct or comment* suggest the idea of worship. For the truth of this assertion I confidently appeal to the unprejudiced judgment of every intelligent Chinese. The very radical under which the character is classified, is the radical which includes the whole business of worship in its two great forms of prayer and sacrifice. The proof of this will be more fully developed in a subsequent chapter. It is sufficient to refer to it here to show the associations of this word in the minds of those who classified the words of the language for the purpose of writing. In the ritual prescribing the forms of official worship, nearly every object of worship is addressed or spoken of as *Shên*, also the seat or throne on which the tablet is placed for worship is always called *Shên Wei* (神位), *divine seat*, and we continually find the term *Shên* used as an adjective, meaning *divine*, to characterize the victims, utensils, etc., used in worship. In short, the associations of this word, and the ideas inseparably connected with it in the Chinese mind, show clearly that it classifies the being to which it is applied as an object of worship. Now which word associates itself most naturally and commonly with worship—*god* or *spirit*? I appeal to the religious instincts of man's nature and to the teachings of universal history, to sustain me in the assertion that this association is with the word *god* rather than with the word *spirit*. Men do not worship spirits because they are *spirits*, but they do worship gods because they are *gods*. In like manner, *the Chinese worship their Shên* BECAUSE THEY ARE SHÊN. That the word *Shên* contains within itself, as an inherent part of its meaning, the right and title to worship, and that the Chinese do in fact worship their *Shên*, not because they are something more than and different from other *Shên*, but simply and solely because they are *Shên*, appears so clearly implied and assumed in the every-day language of the Chinese, that it seems almost superfluous to cite formal proof. Seeing, however, that the fact has been questioned, I will cite a few passages:—

1. 且夫祝直言情則謗吾君也, 隱匿過則欺上帝也, 上帝神也則不可欺, 上帝不神, 祝亦無益. 晏子.

"If in prayer I should speak the truth plainly, I would be reviling my prince. If I should conceal his faults, I would be deceiving Shangte; but if Shangte be Shên, he cannot be deceived, and if he be not Shên, of what use is it to pray to him?"

2. 民奉其君,愛之如父母,仰之如日月,敬之如神明,畏之如雷霆. 通鑑綱目.

"The people respect their sovereign, loving him as father and mother, looking up to him as to the sun and moon, reverencing him as they do the gods, and fearing him as they do the thunder."

3. 李靖怒發復一脚蹬倒鬼判,傳令放火燒了廟宇,分付進香萬民曰,此非神也不許進香,嚇得衆人忙忙下山. 封神演義.

Li Ching grew angry, and giving another kick, knocked down the recorder and gave orders to set fire to the temple; he then commanded the multitude who were offering incense, saying: "This is not a god (Shên); you must not offer incense to him," and so frightened all the people that they ran down the hill in confusion.

4. 爲神詎比溝中斷.註爲神謂祀以謂神.韓愈文集.

"How can that which is regarded as a god (Shên) compare with a clump in the gutter! The comment says to regard as a god (Shên) is to sacrifice to as a god (Shên)."

It is hard to see how a sentence could be framed to show more clearly than the first one cited above, that Shên properly includes worship. "If Shangte be not a Shên, it is of no use to pray to him," that is to say, if he be not a Shên he has not the power and the authority to answer the prayer. "Spirit" is here wholly beside the mark. Whether Shangte be a spirit or not has evidently nothing to do with his ability to answer prayer. Observe also how the sentence affords the clearest proof that Shangte is a Shên and marks the sense in which he is a Shên. It further shows that Shên includes the idea of inscrutable intelligence which cannot be deceived—such as can by no means be claimed as a necessary attribute of spirit. In the second sentence we see how reverence is a thing that pertains naturally to the Shên. Scores of examples of similar construction could readily be furnished. In the third sentence we see how that to deny that an idol is a Shên implies that it is not proper to offer incense to it; and in the fourth, that to regard as a Shên is to regard as an object of sacrifice. Thus it is proved, and more than proved, that the word Shên characterizes the being to which it is applied as a being to be worshipped. This taken with the other fact that all beings worshipped in China are called Shên, proves, I think, that the word means god. It certainly proves that Shên means more than "spirit." Worship points unmistakably to

divinity, not to spirituality. It will perhaps be said that this argument lies so entirely on the surface of this question that it is wasting words to urge it. It should be noted, however, that its lying on the surface is just what makes it strong. It needs no subtle logic to state it, and no deep erudition to appreciate it. The idea of god, if not innate, is so exceedingly natural to the human mind that men have rarely if ever been found without it. It is not so much a philosophical deduction as a spontaneous intuition. Hence a word for its expression is one of the prime necessities of human language. It cannot be forgotten, nor become obsolete, but must remain an ever living and component part of human speech. We are told by some that *Shangte* means god or a god,* but, to go no further, the simple fact that the term *Shangte* is very rarely used by the people, not in the least filling, in the language of common life, the place filled by the term for god in all other languages, proves conclusively that, however applicable it may be to God, it cannot be the word of the language which means god generically. It is altogether a fallacy to assume that the word for god is a philosophical and learned term, which can be ascertained only by labored investigation. There is no word more likely to be found in the every-day language of common life, than the word god. So that the argument based on the common usage of the people, is not to be discredited because of its plainness. *Its plainness is its strength.* It is in fact quite unanswerable, and ought of itself to settle the question. It has been affirmed by those who hold *Shên* to mean spirit, that the Chinese are not so much polytheists as "polypneumatists." Thus a new word must be invented to express the peculiar and remarkable state of things in China, viz., that the numerous beings which the people worship and of which they make images, are not "gods" but "spirits"—albeit Christian nations are as much *polypneumatists* as the Chinese, recognizing quite as many spirits as they do.† And is China so very different from all other nations in the theory of her divinities? It is hard to see the great difference. Other nations have worshipped chiefly the souls of dead heroes; so has China. Other nations have made images of

* This is the position taken by Dr. Chalmers.

† This word, polypneumatist, will not carry with it the meaning that Dr. Medhurst intended. A polytheist is, *strictly* speaking, a believer in the existence of many gods, but since worship is necessarily associated with the word god, a polytheist is universally understood to mean a worshipper of many gods. A polypneumatist, however, is not necessarily understood to mean a worshipper of many spirits, as Dr. Medhurst evidently intended, but simply one who believes in the existence of many spirits. Dr. Medhurst also coined another word, viz., pneumatolatry, in the vain effort to express the supposed anomalous condition of things in China, but, with no better success than in the former case, inasmuch as all good Christian people are addicted to pneumatolatry, seeing they all worship a spirit. Evidently the supposed anomaly of Chinese worship is so great that the resources of human language will not meet the exigency!

their gods; so has China. Other nations have burned incense and offered sacrifices to their gods, so has China. Other nations have had superior and inferior gods of various ranks; so has China. Other nations have called their highest and lowest objects of worship by one generic term; so has China. *In fact, there is no essential difference* and there is no sufficient reason why the common term by which she designates her objects of worship, should not be understood and translated precisely as have been the words by which other heathen nations have designated their objects of worship. No one will deny, I presume, that the worship of any one of these *Shên*, *Ch'êng Hwang* (城隍) for example, is a violation of the first commandment. Hence it follows that whatever he may be called, *Ch'êng Hwang* is *in fact* a heathen god. Now, if calling him a *Shên* does not express this fact, then how is it to be expressed in the Chinese language? What other word will you use by which to assert categorically, that this being or person called *Ch'êng Hwang* is not a man, nor a devil, but a god? Will you say he is *Shangte* (上帝)? This you might not be willing to do, nor would the Chinese allow to pass unchallenged such a palpable misnomer. If, on the other hand, you wish to assert that he *is not* a god, which is precisely what Christian missionaries do wish to assert, how will you do it? Will you say he is not *Shangte*? You accomplish nothing by such an assertion, as no Chinaman has ever thought of his being *Shangte*. Or will you say he is not *Ti* (帝)? Your language will probably not be understood at all; and if any one of your hearers takes sufficient interest to inquire, he will ask to what *Ti* you refer. You can only answer *Shangte*, which involves the same misapplication as before. You can find absolutely no means in the Chinese language of expressing this idea in a *categorical form*, except by saying that he is not a *Shên*.* Thus, if *Shên* means spirit, and not god, then is the Chinese language incapable of expressing in a *categorical form* the idea that any particular being is or is not a god,—a conclusion not to be entertained for a moment, of a language having such a history and such a literature.

It has been maintained and reiterated in various forms that worshipping any being does not make that being a god, nor prove that he is so called. This assertion seems very much like quibbling on words. Worship, it is true, does not make the being worshipped a god, but it does what is far more to the point in the premises, it shows that in the estimation of the

* If you say 城隍不是神 you do, according to the usage of the Chinese language, say precisely and definitely that *Ch'êng Hwang* is not a god—has not the rank and attributes which make it proper for men to worship him. That you will be so understood, and that readily, has been abundantly proved by the experience of numerous parties in innumerable instances.

worshipper he is a god. If a man were traveling in a foreign land, and wholly ignorant of the religious notions of its people, and should come upon a temple in which was an image, and should see the people offering sacrifices and praying to the image, would he not at once infer that this image was esteemed a god, or the representation of one, and would he not be *unmistakably correct*? If there be any act or any language, which above all others recognizes the being to whom it is directed as divine, it is the act of worship, and the language of prayer. Why does the Bible call heathen deities gods? Because they are such in reality? By no means, but simply and solely because they are worshipped. With what reason then can it be maintained that their being worshipped proves nothing as to their being or not being regarded as gods?

Saint worship has been confidently appealed to as sustaining the position that a worshipped being is not necessarily a god. This argument sounds specious, and it has been brought forward and relied upon as a proof by nearly every writer on the opposite side of this question from Dr. Medhurst down. A little consideration will show its fallacy. In the first place, the Roman Catholics do not call ALL their objects of worship *saints*, which makes a very wide distinction between them and the Chinese, and shows that the cases are not parallel. In the second place, the Roman Catholics do not offer the sacrifice of the mass to the saints, and they take pains to specify that the worship which they give to the saints is different from, and inferior to, that which they give to God. This distinction in the grades of worship, and the pains which the Roman Catholic church takes to set it forth, show abundantly that they, as well as others, feel that worship in its full import marks the being to whom it is offered as a god. Now there is absolutely no such distinction of worship in China. The term *Shén* includes the highest of their gods, and is used in connection with the highest worship they offer. In the third place, if we discard the Roman Catholic distinction of different kinds of worship, the validity of which Protestants deny, then I maintain that the worship of saints proves logically that the Roman Catholics are practically polytheists. I take it to be the unanimous sentiment of orthodox Protestant Christians, that worshipping any being, convicts the worshipper of violating the first commandment, no matter by what term he may choose to call the being he worships, or by what distinction he may attempt to escape that conclusion. It may perhaps be said that the main point is not what the Roman Catholics ought logically to call the saints they worship, but what they actually do call them. It is important to note, however, that the Roman Catholics have special and manifest reasons for not calling the saints they worship, gods. Monotheism

is so conspicuous a feature of Christianity, and so emphatically enjoined in the Bible, that no Christian church could, by any possibility, openly avow polytheism. Hence the thing came into the Romish church under a *false name*. They are polytheists in fact, while they deny it in words. They are likewise idolaters in fact, while they deny it in words. If their worship of saints proves that a worshipped being is not necessarily a god, their worship of images also proves that a worshipped image is not necessarily an idol, which is proving far too much. No such special and controlling influence as determined the practice of the Romanists, has ever existed in heathen nations, least of all in China. In point of fact, no heathen nation has ever made any such distinction. They have called all their objects of worship, from the highest to the lowest, gods.* To suppose that the Chinese out of deference to monotheistic principles and traditions, have been led to call ninety-nine hundredths of their gods by another term than *god*, is an assumption wholly unsupported by the facts of the case. In fine, the argument that *Shên* means god, which is based upon the fact that it is commonly applied to all objects of worship, and characterizes them as such, is entirely conclusive.

II. DEIFICATION.

That Shên means god and not spirit is proved by the manner in which new Shên come to be such.

Two words are ordinarily used to describe the process, viz., *F'ng* (封), to appoint or constitute, and *Ch'êng* (成), to become. The first refers to an official act; the second to a natural or moral process. Let us consider these words in order.

First, then, new *Shên* are added to the Chinese pantheon by an act of appointment given by imperial, or other competent authority, which act is expressed by the word *F'ng*. The following examples will serve to illustrate the meaning and force of this word.

1. 先西王母徒巫咸,以鴻術爲帝堯醫師,後化去封爲比山之神,因名巫山. 神仙鑑.

In ancient times Woo Hien, a disciple of the Western Royal Mother, displayed wonderful skill as physician to the imperial Yao. He was afterwards translated and appointed to be the Shên of

* Tylor in his *Primitive Culture* says: "Beings who in Christian or Moslem theology would be called angels, saints, and demons, would, under the same definitions, be called deities in polytheistic systems." And he goes on to show that the Chuwashes, a tribe of Turkish affinity, worship the Mohammedan angel of death, Azrael, as the god of death, and that the Circassians, in consequence of the mixing of corrupt Christianity with Paganism, worship, among other subordinate deities, one called Mariam, who is none other than the Virgin Mary.

the Pi mountain, on account of which it was called the Woo Mountain.

2. 姜子牙斬將封神.

封神演義.

Chiang Tsi-ya (i.e., Chiang Tai-kung) appointed the slain generals to be Shên.

3. 子牙曰：今奉太上元始勅命……特封爾爲冰消瓦解之神。雖爲惡煞，爾宜克修厥職，毋得再肆凶鋒。

封神演義.

Tsi Ya said, I have received a commandment from the "Ancient of days" (lit. the most ancient beginning), etc. specially appointing you to be the ice-melting, tile-breaking god, and although you are an evil fury, you ought to strive to fulfil your duties, and not again give rein to your fierceness.

4. 太上元始勅命……特封爾殷郊爲執年歲居太歲之神，坐守週年。

封神演義.

"The Ancient of days" has given commandment. specially appointing you, Yin Chiao, to be the presiding ruler of the year—the great Year-Shên who sits and guards the rolling year.

5. 子牙又命栢鑑引瘟部正神上臺受封。

封神演義.

Tsi Ya also commanded Poä Chien to bring forward the chief Shên of the Pestilence Board to receive his appointment.

6. 通天教主曰：吾三教共議封神，其中有忠臣義士，上榜者有不成仙道而成神道者，各有深淺厚薄，彼此緣分，故神有尊卑，死有先後。

封神演義.

The Ethical Lord of the whole heaven said, Our three sects consult together in appointing the Shên. Among those put on the roll there are faithful officers and virtuous scholars and others who without becoming Genii have become Shên. Each has his own special kind and degree of fitness, hence among the Shên there are differences of rank; some candidates also die earlier than others.

Most of the above examples are taken from the 封神演義, a book which contains the traditions of the Chinese in relation to the origin of their pantheon. It is in China what Hesiod's Theogony was in Greece. It is indeed ridiculed by the learned, just as was Hesiod by the philosophers of Greece, yet it has fixed for the Chinese the names and offices of the greater part of their gods. It details how *Chiang Tsi-ya*, commonly called *Chiang Tai-kung* (B. C. 1000) was commissioned by 元始天尊, "the Primordial Lord of Heaven" to appoint the gods and give them their stations and duties. The appointments recorded constitute a regular imperial government, not only covering human affairs but also many of the parts and powers of nature. Since the time of *Chiang Tai-kung*

many gods have also been added to the pantheon by edict of the Emperor.*

Now is it not evident from these examples, as well as from the known use of the term *fêng* in other connections, that to *fêng* a man a *Shên* is to deify him in the same sense and in the same way as was anciently done in Greece and Rome? With what color of reason can it be maintained that this act of authority, which in Rome was a deification, comes in China to be a *spiritification*? Who will assert, or what intelligent Chinese will allow, that to *fêng* a man a *Shên* makes any change in the mode of his existence; so that from being something else, he comes to be a spirit? Is it not abundantly clear that to *fêng* a man a *Shên* is not to confer a new nature, but a higher rank? In order to evade the force of this argument, it has been asserted that to *fêng* a man a *Shên* is nothing more than to confer on a dead man a certain title and to direct certain worship to be rendered to him.† Now, without discussing at length precisely what the word *fêng* includes, it is very clear that it expresses the efficacious act by which the *mán* comes to be a *Shên*. This is evident from the presence of the word 爲 *Wei*, which is usually interposed between the words *fêng* and *Shên*. But will giving a title and worship to any being, make that being a spirit? If so, then indeed has language lost its meaning. The absurdity of such an idea is duplicated when we consider that the soul of man thus invested (*fêng*) was just as much and just as truly a spirit before he received this investiture as it was afterwards. So that whatever *fêng* may or may not mean, it is clear that the word *Shên*, concerning which it predicates, cannot in this connection mean spirit.

The word *fêng*, however, implies more than merely to confer a title and prescribe worship. To *fêng* a man a *Shên* is held by the Chinese to be the high authoritative act of the "Son of Heaven" done in the name and by the authority of Heaven. When it is proposed to *fêng* any one a *Shên*, a memorial is prepared by the Emperor addressed to *Shangte* (上帝). This is, by burning, or other ceremony, supposed to be sent up to heaven; and when in due course a favorable answer is supposed to be received, the Em-

* It is not of course maintained that all Chinese gods have been thus regularly and formally appointed by recognized authority. It is vain to expect order or consistency in any heathen pantheon. It is enough for our argument that an imperial appointment is recognized as the regular way of becoming a *Shên*. So prevalent is this idea among the people that they will not hesitate to use the word *fêng* even of *Shangte* as well as of the deities who preside over the elements, etc.

† The argument has reference exclusively to the primary appointment of the *mán* to be a *Shên*. Those who are already *Shên* are frequently promoted or appointed to a higher rank. This is termed 加封, to add an investiture. It does not make the man a *Shên*, but it makes him a *Shên* of a higher rank. In like manner, a man's first appointment to office makes him an officer, and his subsequent appointment to a higher office, makes him a higher officer.

peror proceeds to issue his decree conferring on the person in question, as the fitting reward of his meritorious deeds and in consequence of the supposed manifestation of miraculous powers, certain power and dignity, in recognition of which a title is given and worship prescribed.* That this is what is meant by canonizing (*fêng*) a man as a *Shên*, is unquestionable. The theory that it means nothing more than merely to confer an empty title and order certain worship to be officially paid, will not bear investigation. The Chinese are not so stupid as to accord honors and dignities to one whose rank they do not suppose entitles him to them; nor are Chinese Emperors so absurdly unreasonable as to order sacrifices and worship to be given to certain persons while they make no sort of pretense that such persons have in reality the rank which makes these acts appropriate.† Let it be noted that the prime idea in the act by which a man is made a *Shên* is the conferring of rank and honor on him. But what honor is there in being made a spirit? (supposing such a thing possible in the case of a dead man, who is a spirit already). What special authority or dignity have spirits as such? To be made a god, however, is honorable in the highest degree; and this is just the honor conferred in this act of *fênging*. In fine, the phrase 封爲神 is the equivalent of our word deify. So to *fêng* a man's soul after death a *Shên*, is to make him a *god*, a being having the rank and power which make it proper for men to worship him.

*The deification of men is oftentimes loosely ascribed to the Emperor himself, which is not strange, seeing he is the agent by whom it is promulgated and whose authority gives it value with the people. It is also likely that the form of memorializing Shangte, is oftentimes neglected. That it should be, or something else substituted for it, is analogous with everything else in China. It should also be noted that most of the edicts of the Emperor relating to this subject are not formal deifications, but simply responses to memorials granting official worship to certain personages in view of supposed manifestations of divine power. In such cases the word *fêng* is not used.

†That to *fêng* a man to be a *Shên* means something more than merely to confer a title, and prescribe certain sacrifices, is attested by the following from a Roman Catholic book called 聖教理證. It says: 帝王雖尊雖大,亦是我等同类之人。有生有死,只有封生人为官之權,無有封死人为神之能,只香久旱久雨之時,帝王尚無法可活,既自己不能掌管風雨,反能封死人掌管天地萬物有是理乎。 "Although the Emperors are honorable and great, yet they are men as we are. They are born and die. They have only authority to appoint living men to be officers, but have no power to appoint dead men to be *Shên*. In times of drought and flood, the Emperors are unable to afford relief. Seeing then that they cannot control the wind and the rain, is it reasonable to suppose that they can appoint a dead man to control heaven and earth and all things?" This witness cannot be accused of prejudice in regard to this argument, yet we see that worship, etc., is not so much as referred to, but the power and authority which make this worship appropriate, are represented as *the thing* expressed by the word *fêng*. The same style of argument I have heard Chinese Christians use against the heathen hundreds of times, and I have never heard its fairness denied. It is worthy of note also, how the writer of this extract, though he is supposed to hold that *Shên* means spirit, does here naturally and of very necessity make *Shên* to be something different from a dead man's soul, and makes that difference to consist in *power and dignity*.

(To be continued.)

Our Opportunity.

BY REV. W. H. HUDSON.

THE prospect of an early return to our stations will make all thoughtful workers inquire what shall we do *first*.

Those who have already made hurried visits to their former fields have found much to encourage and no little to distress them. While some church members have fallen away, many have remained faithful, and little groups here and there have held together during these times that try men's souls. The anti-foreign reactionary effort to slay all believers, destroy all church property, and expunge Christian literature from China, has failed. Entering now into a new century we are also entering into a new era for China and the Chinese. This people have come to the parting of the ways. They have thrown themselves against the Rock of Christian civilization, and they are much broken by it. Apparently there is to be an interval before the same Rock begins to grind them to powder. May we say that the salt of Christianity, in solution only among the great powers, and but thinly spread throughout the provinces of China, will preserve the "Yellow Carcass" from putrefaction? How long it can do so no one knows. Most men think that China will survive the Boxer episode. Mass momentum would postulate persistence, but the centrifugal forces of diminishing territory, outgoing wealth, emigrating talent, are not hopeful signs. However, peace declared will give the stricken giant one more chance to rise. This brings an unparalleled opportunity to the missionary body. Assuming then that we are all to return and that we are ever mindful of those necessary but purely incidental parts of our activity such as church organization, house building, language study, etc., etc., we still must ask ourselves *What first, How first, and Why first*, if we are to seize the strategic moment.

I. What is first, is to *evangelize extensively*.

By this we mean to preach the gospel from place to place throughout the territory we propose to occupy. Let the first foreign face, where military operations allow, be that of the peaceful preacher who cries Repent! Believe! Live! Let the *first impressions* henceforth making upon this proud but smitten people be that of the unworldly, unselfish, sympathetic evangelist. Let the first sound of the occidental voice be not of one who speaks strangely through an interpreter the language of business but rather that of one who pours out in their own speech the words of prayer, praise, and pleading for souls. Let the first conversation before it ends turn on spiritual things.

II. *How* to evangelize extensively is partly bound up in the word *Travel*.

The mode differs as the places in China differ, but travel we can and travel we must. We need to know our territory; the maps may be poor; we must make better ones. We cannot wait for steam and electricity; they should come after, not before us. Two or more evangelists going together often divide the expense and double the efficiency. It may be that co-operative effort is possible. Several missionaries of as many societies can plan a campaign together and divide up the territory afterwards so as to avoid conflict in church organization, pay of helpers, etc. The idea of evangelization is to make a beginning, to impress the gospel by some means upon some people. Instruction, baptism, etc., of course will follow in accord with the practice of the society which proposes to occupy that particular place.

III. *Why* evangelize extensively is so obvious from the nature of our work that reminders, not arguments, are in order.

1st. The China field is so large, so needy, and so open that we should sow on a wide scale.

2nd. We wish to anticipate the floods of error that will pour in upon the people when the nation begins to stir. Let us remember Japan and India.

3rd. It is well known that evangelization first does not hinder civilization, but if the attention of the people is first given to civilization the reverse is true.

4th. Because the time is so short. The working period of the average missionary is so limited by reason of a difficult language, finding a suitable residence, retaining the health, recurrence of furlough, etc., that he needs to invest his talents where there is the best prospect of returns. Let us sow and sow widely; others may and will reap the sure harvest.

5th. We need to furnish a pattern to the native brethren. The higher the standard we set for ourselves, the higher will they come in a like manner. The more that evangelistic work is done the more will it bring out evangelists as well as pastors and teachers among them.

In conclusion, the missionary who proposes to be most useful in planting Christianity in China is that one who prepares for and carries out successfully extensive evangelization. Other spheres of spiritual activity may be good, this is assuredly the best for us. We do not disparage other forms of mission work, but we have many excellent helps in the study of the language, we have the beginning of a Christian literature, we have medical and

educational plants, nor would we wish any less. This is a plea for the imperative need of China at the crisis of her many crises. Our opportunity then—for the vast proportion of missionaries in China are yet young in the work—is to press the evangelistic effort. Let us find our defects and mend them, let us get more of the spoken language, let us improve in our homiletics, let us get to effectual fervent prayer, and so “redeem the time”—another way of saying, utilize our opportunity.

The Amoy Congregational Union.

BY REV. F. P. JOSELAND, SECRETARY.

AFTER so momentous a year as the one just closed and at the beginning of a new century, there is a peculiar appropriateness in recording a few notes of the recent meeting of the above Union. It is nearly thirty years ago since the missionaries of the London Missionary Society working in the Amoy district, decided to establish a union of all the churches under their charge. To this they gave the name of “Ho-hoey,” or the “United Assembly,” formed as it was on similar lines to the Congregational Union of England and Wales.

Since then its progress in numbers, influence, and efficiency has been steady and continuous, until it has proved itself to be an instrument of growing power and effectiveness, not only in the government of the various churches composing it, but also for their growth in spirituality and divine grace. There are now no less than forty-six separate church organizations belonging to it, and the numbers attending have increased so much in consequence of this steady growth that nearly a week is needed to complete the business that comes under its control.

A word on its constitution may not be amiss. It consists of all the foreign missionaries of the London Missionary Society working from Amoy as a centre, all native ordained pastors, all native preachers and evangelists in charge of churches and out-stations, together with one delegate from each church, so that the total membership amounts to over 120 souls. So far the Presidents or Chairmen have been chosen solely from the ordained missionaries and native pastors, and this year the Rev. A. J. Hutchinson, who came out in 1896, was the Chairman for the year.

The Assembly first met at 10 a.m. on Wednesday, January 16th, 1901, and the Chairman's address was a thoughtful and stimulating discourse on II Corinthians v. 14, “For the love of Christ constraineth

us." Reference was made to the early apostles—Paul, Peter, and John—as well as to the early Christians who suffered and died for the name of Jesus, constrained by His love, and attention was drawn to the martyrs for Christ, both foreign and native who have laid down their lives during the past year in China. That most remarkable statement, too, of Sir Robert Hart's, that the only hope for a renovated China was in the gospel of Christ, was quoted with approval, and the lesson of the text driven home with emphasis that all our work and life for others should be constrained by the Love of Christ.

After the calling of the roll and the reading of the minutes of the previous year's gathering, several points that arose out of them were duly considered. A very carefully prepared memoir of a native pastor who died in 1899, written by Pastor Chiu, a close friend of his, was read and approved and ordered to be published with the minutes. Pastor Tan, the man referred to, was one of the sweetest characters this district has produced, full of tact and wisdom, a veritable peace-maker, not only beloved by all who knew him, but one whose views and opinions were always sane and well-balanced. His comparatively early death at the age of forty-nine, from plague, was a great loss to our Mission.

This over, the real business of the Ho-hoey began, which is to go over seriatim every one of the churches belonging to it. Each pastor or preacher and each delegate have to give an account of the condition of their church, its progress or otherwise, what success or failure has accompanied the efforts of the native workers during the year, whether there is any surplus or deficit in money matters, and, in fact, to refer to any and every point of interest affecting their church. This is the most interesting and the most useful part of all the meetings, and the fact, that at least once a year affairs of each church come before the whole assembly, acts continually as a stimulating influence upon preachers, deacons, and people alike. Successes can be made to encourage other parts of the field, while mistakes or wrong doing act as warnings. Any difficulties between preacher and people come up for discussion, and the light that is thrown upon any unusual or doubtful event by the publicity of its due ventilation before the Ho-hoey becomes a help of no slight moment.

It would take too long to refer even briefly to the special characteristics of all the forty-six churches which comprise our union, but a reference may be made to a few salient points which came out in the course of the proceedings. Considering the peculiar difficulties and troubles of the past year, there are many things calling for praise and gratitude to God.

1. With the exception of the dozen places where the church buildings were damaged or destroyed, the chapels were open every Sunday for worship (as well as often in the week) and the preachers remained faithfully at their posts. Moreover, even in the cases where destruction occurred, public services were resumed as soon as possible, and there were only one or two places still unsettled up to date.

2. In spite of increased persecution, threatenings, and abuse all over the field during many months of the year, very few instances were given of men and women who had *not* stood firm and steadfast, and in no case had any Christian member to be cut off for apostacy. Most who left off coming to worship had worship in their own homes and had returned to their churches before the end of the year.

3. Even as regards the hearers and adherents, remarkably few have left us, so that the total number of *bond fide* hearers, mostly candidates for baptism, is only some 200 odd less than in 1899. In fact, the total number of such adherents is curiously about the same as the number of baptized adults.

4. There has been no diminution in the number of women coming to worship, and several preachers affirmed that they were often braver than the men. For in some places, when enemies were openly threatening to destroy the church buildings, the women worked hard to collect money to repair and improve the churches so as to show to their foes their absence of fear and their trust in God, and this proved successful in many cases in warding off trouble.

5. The amounts collected for church purposes are in excess of any previous year. For while some churches have suffered, others have done much better than usual. The total sum is over \$7,000, the largest in the history of our churches.

Lest, however, the above items should seem to give too rosy a view of the situation, I may refer to the other side of the picture. Much concern was felt that in too many cases the preachers do not rise to a full sense of their responsibilities. They are too often content just to do their Sunday duties, and do not work hard enough to save the souls of the great multitudes outside. Much pressure was brought to bear upon them to visit the villages around their churches more, to be as much evangelists, preachers of the glorious gospel, as ministers,—overseers of the Lord's heritage.

The standard of the native converts also needs to be raised and a higher and nobler type of Christian life emphasized. The fact that the children and grandchildren of Christians frequently fall a prey to native vices and fail to exhibit the blessings of Christianity, was also mentioned as a cause of sorrow and heart searching. Improvement is also much needed in our schools, and all our efforts for

increased efficiency in education have not hitherto met with the success we desire.

In addition to this careful survey of every district and each separate church, several other important resolutions affecting discipline were discussed and unanimously passed. A word about each will suffice.

1. It was decided to discipline all church members who still continue either to plant opium or to sell morphia. These two questions have been up before us for some years, and every effort has been made to show those Christians implicated the wrong they are doing, and with much success. But it was felt that the time had come for sterner measures, and hence the passing of the above resolution.

2. It was decided in all new chapel buildings to provide equal accommodation for the women as for the men. Owing to the strong prejudices of the Chinese it has too long been the custom to relegate the women to a place behind the preacher, but this will not be the case henceforth.

3. It was decided to press home more strongly than ever the claims of the Ting-chiu work upon *all* the native churches, so that *all* may share in the success and blessing that is attending that work. Also another pastor was chosen to prepare for helping in this work in case the present native superintendent should fail from any cause. Much gratitude was manifested for the continued success met with in that far off and difficult region. There are now three churches, two out-stations, and ten baptized adult members, after nine years' labour.

4. A resolution was unanimously passed after an animated and ample discussion deprecating the continual recourse to the Chinese law-courts in cases of native trouble, and the preachers were advised to make a more careful distinction between full members of the church and merely enquirers; also between cases of direct persecution and ill-treatment on account of Christianity and other cases of family quarrels and village rows that have no connection whatever with religion.

The point was duly enforced that Chinese native agents are first and foremost preachers of the gospel of Christ, and not lawyers and judges for the settlement of law cases.

We received two delegates—one native and one foreigner—from the Amoy Presbyterian Synod, and were glad to hear their reports of progress. We also chose two delegates to attend the next meeting of their Synod in March. Good reports were given of the work among the women and girls in Amoy and Chiang-chiu, as well as in the Mission hospital at the latter place.

Every afternoon an hour was given to special addresses on the more spiritual side of the work, and every morning and evening prayer meetings were held, and were productive of much blessing. Special services were held on Sunday, January 20th, and the Sacrament of the Lord's Supper was observed in two churches. The closing meeting was held at 8 p.m. on Sunday evening, and formed a solemn and suitable conclusion to the five days of discussion and deliberation. The proceedings throughout were characterised by unanimity and earnestness, and I have no hesitation in saying that it has been one of the best and most useful series of Ho-hoe meetings that I have known. We prayed most earnestly for the presence and guidance of the Holy Spirit, and many were the proofs from day to day that He who rules all things by the word of His power was not absent from us, but that by His gracious help and presence all that was done was done to His glory and for the good of His church. I append the statistics for the past year (1900) and a comparison with ten years ago.

STATISTICS OF THE LONDON MISSIONARY SOCIETY, AMOY, CHINA,
AS LAID BEFORE THE HO-HOEY, 1901.

	1890.	1900.
<i>I. Foreign Missionaries.</i>		
Clerical missionaries	4	5
Medical do.	1	3
Wives of do.	4	5
Unmarried lady missionaries	3	4
<i>II. Native Agents.</i>		
Ordained native pastors... ..	6	7
Unordained native preachers	39	55
School teachers (boys)	18	42
do. (girls)	1	10
Bible women	10	18
<i>III. Churches and Members, etc.</i>		
Separate church organizations	35	46
do. out-stations	22	33
Adult members (communicants)	1,548	2,424
Baptized children	650	1,144
Hearers and adherents	1,236	2,476
Baptized in the year (adults)	136	184
do. (children)	48	104
Deaths in the year	50	105
Scholars in boys' schools	203	609
do. girls' do.	32	210
<i>IV. Money collected by Christians.</i>		
Towards schools	\$ 142	\$ 766
do. pastors and preachers, and all } other church purposes }	3,100	6,250
Totals for all purposes	\$3,242	\$7,016

One Great Missionary Secret.

BY REV. TIMOTHY RICHARD.

THERE are two ways of looking at the blessings of the gospel—one for the salvation of the soul of each person individually, the other for the salvation of each nation by the collective efforts of all regenerated souls. When properly understood there is no antagonism between the two, only some are apt to think that when individual souls are converted all the necessary work of salvation is finished; while others think that the conversion of individuals is only the first step, and that these individuals are afterwards to grow in grace, and in every virtue and knowledge which is possible for them, and unitedly, as the kingdom of God in the world, show an example of government superior to any other government. There is no question that both individual and collective blessings are abundantly dwelt on in the Scriptures. We find too that the Buddhist and Taoist trained Chinaman dwells much on the individual blessings, whilst the Confucian trained Chinaman dwells far more on the collective blessings of the gospel. We shall confine our remarks in this paper mainly to the latter, though not forgetting their interaction.

A well-informed practical man once remarked, "It is preposterous to expect to establish the kingdom of God anywhere by *only* working the devotional department. It is neither reasonable nor scriptural. You might as well expect a man to become a well-educated man or a first class business man by only reading the Prayer book and singing Psalms." There is much truth in the remark, for the kingdom of God is made up of many departments, and a good preparation for one is by no means a full preparation for the other. The ripe missionary knows that his work is not complete unless he strives to have all departments progress together like the different parts of one great machine.

1. If he wants a Chinese statesman to adopt the laws of Christendom he translates the best books he knows of on law and lets him compare them with his own. He can never acquire this knowledge by prayer or Bible study only.

2. If he wants a Chinese student to adopt the educational system of Christendom he places in his hands in his own tongue a clear account of Western education and lets him compare it with that of China. Bible study, however excellent, does not supply information about modern education of Christendom.

3. If he wants a Chinese believer in astrology, alchemy, geomancy (*fêng-shui*), lucky days, omens, etc., to adopt modern views of Christendom he gives him in the Chinese language text books on astronomy, chemistry, geology, physics, and electricity,

where he can find God's exact eternal laws which govern all departments of nature explained, and which he can compare with the vague and often false theories in the books of his own country.

4. If he wants a Chinese capitalist to be enlisted in behalf of modern railroads, engineering, and industries generally in order to provide better conditions for the poor, he gives him in Chinese an outline of the leading engineering and manufacturing concerns in the world with their effect on the poor, to compare with those of his own country.

5. If he wants a Chinese merchant to extend his business he has only to put before him in his own tongue the profits of the trade in foreign goods compared with the profits of trade in native goods.

6. If he wants a Chinese religious man to adopt Christianity he gives him books in his own tongue to explain the leading events in the history of God's providence over all nations and the leading forces of the universe showing how they bear on the progress of man and showing how they illustrate the almighty, eternal, all-wise, and all-kind character of the Supreme Power enabling men to not only to have communion with Him but also to partake of His nature and attributes more and more as we better understand His ways in the world from age to age. This the man can compare with the gropings of his own religions after these higher truths.

When therefore he has given an outline of the material, social, intellectual, and religious advantages to the various classes interested and has persevered in calling their attention to these immense advantages periodically and systematically till they thoroughly understand them, then the conversion of China will be accomplished as suddenly as the explosion of a mine when one has carefully laid the train and fired it. Then shall come to pass that a nation will be born in a day. All the false theories of life, though firm as a rock, will be exploded into dust and then the true principles of life, like fruitful seed, will take root and bring forth an abundant harvest, some ten-fold, some hundred-fold, and some a thousand-fold.

All missionaries come to China now by steamers and not by the slow sailing vessels which had to round the Cape. All urgent messages are now sent by telegraph and not even by swift-footed messengers. Why should we follow antiquated methods of mission work when the new produces results a thousand times better?

This is a great *missionary secret*, combining in one all the advantages of every discovery and invention which Christendom has over non-Christian nations. There will be some who have not the penetration to appreciate this now. but the wise will ponder over it and do in mission work what they do in all other departments—abandon the old and the common in favour of the new and the better and thus utilise at once this great missionary secret.

*Dr. Griffith John's Address at the Annual Meeting of the
Central China Religious Tract Society.*

Hankow, 11th January, 1901.

AT the annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese, held at Shanghai on the 5th of December last, the Chairman made the following remark: "The idea of a feeling of remorse is born of the reflection that it is indirectly due to the efforts of this Society, and of kindred Societies, that within the last year a number of innocent Chinese have been brutally done to death by their own countrymen. . . . Many of those whom I am now addressing, I am sure, feel with me that something like a self-consciousness of guilt must trouble the mind of every person who has even indirectly had a share in the work of this and similar Societies in China." When I read that I fell at once into a brown study, and said to myself, "Well, this is a new way of stating the case. I never saw it put in this light before. I wonder whether there is anything in it. I must try and think." I first looked down into the depth of my heart to find whether I could discover any remorse there. I made a diligent search, but could find none. I found deep compassion and unutterable sorrow there; but I could find no remorse, no pain excited by a sense of guilt. Then came the question as to whether the absence of this sense of guilt was not to be ascribed to the hardness of my heart, or the bluntness of my moral sense. I faced this question honestly, and found that I could not honestly answer it in the affirmative. But I went on thinking, and at last came to the conclusion that the speaker had not been reading his New Testament of late, and that the facts of history must, for the moment, have vanished from his sight. The missionaries are in China in obedience to our Lord's command. They are simply carrying out His instructions; and whilst they are doing this in the spirit of true loyalty to Him, why should they be tormented with a sense of guilt? Moreover, our Lord tells us plainly that He came not to send peace, but a sword. And He came, not only to send a sword, but also to give up His own life to the sword which He sent. This sword is still in the world, and will remain in the world as long as the deadly strife between the eternally hostile principles of right and wrong, good and evil, the kingdom of God and the kingdom of the devil goes on. In all ages, and in all lands, there have been men who, following in the footsteps of Christ, have given up their

lives to this sword, and we call them blessed. Our murdered brothers and sisters in China have joined the noble army of martyrs, and have taken a place side by side with Stephen, Paul, Peter, Ignatius, Justin Martyr, Polycarp, Tindal, Ridley, Latimer, and thousands more who have died for the truth and the world. Shall we not call them blessed?

"Their blood is shed
In confirmation of the noblest claim,—
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies."

To have had a share in a work that can produce such moral and spiritual heroes as the church in China can boast of these days should not be a cause of self-conscious remorse, but of unfeigned gratitude and deep joy.

I cannot feel depressed this morning, but the very reverse. In looking back on the past year, I see much to inspire thankfulness and hope. Think of God's goodness to us in Central China. Though all the ladies and children, and some of the gentlemen, had to leave for Shanghai, or Japan, or home, a goodly number of us were able to stick to our posts at both Hankow and Wuchang right through. With the exception of a month's suspension of the daily preaching at the street chapels, the work was carried on at these two cities in all its branches. The scares among the people were many, and evil rumours filled the air for many weeks, but our converts and ourselves were wonderfully preserved in the midst of all the excitement. The presence of the missionaries here was a great blessing to the converts. It was the means of keeping them together, of comforting and strengthening them, and preserving them from dire persecution. It is impossible to say what would have been their condition, both here and in the surrounding country, had they been left to themselves. My own impression is that they would have been hunted down by their enemies everywhere and despoiled of all they possessed. Being here we were able to ward off mischief and help them in many ways.

At many of the out-stations, if not at most of them, the work was carried on with great care and earnestness by our native fellow-workers. They never deserted their posts, and the news received from them, week after week, was most inspiring.

And now all the missionaries, or nearly all, are back at their respective stations, all difficulties arising from the destruction of property in Hupeh have been arranged with the officials, and everything is putting on its wonted aspect.

The storm has passed off in a way that has surprised most of us, and a great calm has followed. The people were never quieter or more respectful than they are now, both here and in the surrounding country.

In Hunan we have fared worse than in Hupeh. At Heng-chou, and in the whole of the Heng-chou prefecture, the persecution has been terrible. The storm began by destroying the Roman Catholic and London Mission premises at the city of Heng-chou and murdering the Roman Catholic Bishop and two foreign priests, but it did not stop till all the churches and chapels in the prefecture, whether Protestant or Roman Catholic, were utterly demolished and all the Christians scattered.

Still we have much to be thankful for with regard to Hunan. The stations at Yo-chou, Siang-tan, and Chang-teh have not been molested; persecution in the whole province has ceased; Yo-chou has been re-occupied by Mr. Greig and Dr. Peake for several weeks; Chang-teh is about to be re-occupied by the missionaries; Siang-tan has been re-occupied by the native evangelists, and every day the doors of the chapel are thrown open for public preaching; Mr. Peng Lan-seng is about to proceed to Heng-chou to re-establish the mission there; the question of indemnity has been settled, and the money will be paid in before the end of next month. The London Mission has in the Heng-chou prefecture about thirty places of worship, nearly all of which have been gifted to the Society by the converts. All, without a single exception, were destroyed last year. They will, I trust, be all rebuilt before the close of this. Thus we have all much to be thankful for so far as these two provinces are concerned.

Let me call your attention for a moment to the splendid proofs of their sincerity which the converts have given in the midst of the recent persecutions and trials. Thousands upon thousands of converts, in different parts of the empire, have suffered the loss of all things rather than deny the faith, and thousands have faced death in its most cruel forms rather than deny the Lord that bought them. We are often told that all the Chinese converts are *vice* Christians, and that there is not a truly converted man among them. I don't see how that can be said again by any intelligent, honest-minded man. The converts in China have been getting their baptism of fire, and they have stood the test. From all the out-stations in Hupeh we are receiving but one report, namely, that the converts have remained steadfast and unmovable in spite of every effort to entice them or terrify them. And such is the report from Heng-chou and other parts of Hunan. Some, I am afraid, have recanted; but a great many have, I am told, chosen to suffer the loss of all

things rather than forsake Christ. And this in Hunan! And what is true of Hupeh and Hunan in this respect seems to be true of all the other provinces.

As the result of this fiery trial, we have in China to-day a purer, stronger, nobler church than we had before; we have a church of which we may well be proud, and of which we are proud. I don't know how you feel, but I can say in all sincerity that to my eyes the church in China has come out of this burning fiery furnace, not only not consumed, but transfigured and glorified. My faith in it is stronger than it ever was before, and my love for it is deeper. With such a church behind us, I feel that I can face the heathenism of China with a stouter heart and a more hopeful spirit than ever before.

"Be of good comfort, Master Ridley, and play the man," said Latimer, when a lighted fagot was brought and laid at Ridley's feet, "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That is what the native Christians did in China last year by their patience, fidelity, and fortitude in the hour of trial. They lit such a candle, by God's grace, in China, as shall never be put out.

Think, again, of the wonderful way God has raised up men to guard the interests of the Christian missionaries and the Christian converts during this terrible crisis. The command had gone forth to massacre all foreigners and to annihilate the church, and but for such men as Liu Kun-yi, Chang Chih-tung, and Tuan Fang, it is almost certain that all the missionaries in the interior, and all the converts throughout the empire, would have perished. But for the strenuous efforts of Liu Kun-yi and Chang Chih-tung to keep the peace and maintain order in their respective jurisdictions, the whole of this valley would have been in a hot blaze months ago. The madness was here, and nothing but the strong arm of these two Viceroy's could have kept it down. Had that arm been withdrawn any time in June, July, and August, even for one week, these central provinces would have presented a scene of persecution, murder, and destruction as terrible as that which has been witnessed in Chihli and other provinces in the north. Just as Cyrus was an instrument employed by God in the execution of His gracious purposes towards Israel, so these friendly officials have been instruments employed by Him in the execution of His gracious purposes towards His church in China. This has been a cause of deep gratitude to me as I have been reflecting on the past, and a source of great joy to me as I have been trying to peer into the future. God has not forgotten His church in the days gone by, and He will not be unmindful of it in the days to come.

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That has us now o'ertaken."

I do not take a discouraging view of the present, neither do I take a gloomy view of the future, but the very reverse. In the years to come we shall look back upon the year 1900 as the most terrible in the annals of the Christian church in the land; and we shall look back upon it too as the most pregnant with blessings. I believe that all that has transpired will be made conducive to the best interests of China and the church in China. We are on the eve of a new day, and a brighter day than the people of China have ever known, or the church in China has ever known; but it is my conviction that the cataclysm of last year was absolutely needed in order to clear the way for the new day. There was a *needs-be* for it, and the day will come when we shall thank God for it. The New China will be a very different one from the old. It will be all athirst for Western lore and Western methods; the Chinese will turn to the West for instruction and guidance as they have never done before; there will be a full and complete opening of the empire to foreign intercourse; mines will be opened, and, to use the language of H. E. Chang Chih-tung, railways will interlace the empire like spider-webs; and, above all, the hitherto closed doors will be thrown open to the gospel, the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus, and the demand for Christian literature will continue to grow as the years roll on.

I believe the new century is coming to us richly laden with blessings for China. In the past century we have seen God in His wonderful providence breaking down the old China; in this century we shall see the same God building up the new. The period of disintegration is past; and the period of reconstruction is come. God wants us to join Him in this great work. Without our co-operation it will not be done, and cannot be done. Let us try and enter into the mind of God with regard to this matter, and let us give ourselves up unreservedly to this great work.

What do we need as we are entering upon this new year and new century? In trying to answer this question, I don't think I can do better than repeat what I said at our prayer meeting on Monday last. One of our greatest needs is implicit faith in God, not as a God working independently of means, but as working in and through means. We want the faith that will compel us to secure the best instruments for God to work with. We must multiply and perfect all our agencies. We don't want fewer men, but more men and better men; we don't want fewer chapels, but

more chapels and better preaching; we don't want fewer schools, but more schools and better teaching; we don't want fewer hospitals, but more hospitals and better doctoring; we don't want fewer books, but more books and better writing. We want more of everything, and we want everything carried to the highest pitch of perfection.

This Society has done well in the past. Its circulation has been enormous, and the good it has done has been incalculable. But it is not perfect. There is abundance of room for improvement and progress. We cannot live on the past. There is much land to be possessed, and the word of command to us this morning is, "Go forward." And this is the word of command with regard to every branch of our work as missionaries. Don't be satisfied with yourselves; there are altitudes in the Christian life which you have not yet reached. Don't be satisfied with your achievements; there are possibilities before you far greater and nobler than anything you have yet accomplished. Don't be satisfied with your native fellow-workers; there are possibilities before them to which they have never yet aspired. Don't be satisfied with your converts; there are possibilities before them of which they have never had the least conception. Don't be satisfied with your instruments; they are blunt and rusty; sharpen and polish them and make them meet for the Master's use. Don't be satisfied with your organizations; they are not perfect any of them, and some of them are antiquated and worn out; seek for something better adapted to the new times and circumstances. "Go forward." "March on." That seems to me to be God's word of command to us at the beginning of this new year and new century.

Let us obey that word in the spirit of implicit faith and entire devotion; and let us ever be looking up to God for the needful strength, wisdom, and guidance. Let us do this, and God will bless us and bless China *through* us.

*Massacre of English Baptist Missionaries and others
in Shansi.*

BY J. PERCY BRUCE, B.A.

[The following letter was written by Mr. Bruce, secretary of the English Baptist Mission in Shantung, to Mr. Baynes, secretary of the English Baptist Mission, London. As no account of this massacre has appeared in the RECORDER the readers of it no doubt will be glad to have this story for reference.—T. RICHARD.]

CHEFOO, N. CHINA, }
10th November, 1900.]

MY DEAR MR. BAYNES:—

As you know, two messengers were sent to Tai-yuen-fu to discover, if possible, what had become of our colleagues in Hsin-chow and Tai-yuen, and bring back word as to their whereabouts if they should still be alive. One of these messengers was the Hsin-chow evangelist, Chao, a native of Ching-chow-fu, who has been in Shansi for eighteen years doing noble service for his Master.

No one could have been more fitted for the task, both because of his affection for those of whom he was in search and because of his knowledge of the country and of people from whom information could be obtained. But for the very same reason he ran a greater risk than anyone else possibly could of losing his life in the execution of his task, for he was well known as a fearless preacher of the gospel in every village throughout a large region. But when not even a large reward could induce others to volunteer for so dangerous a mission, Chao expressed his readiness, saying that "the missionaries have incurred their death, or, if any still survive, their lives are in danger for the sake of us Chinese, and the least we can do is to risk our lives for them. As for the reward I do not want it; if I could only be the means of saving any of them that would be my reward." So he went, with the son of the Ching-chow-fu general, deacon Wang Hsi-yo, as companion. The plan was that Chao himself should avoid places where he was likely to be recognised, and send Wang to gather information; Chao giving him full instructions as to those of whom he should make inquiries.

They left Ching-chow-fu September 12th, and going by a circuitous route, reached our station, Hsiao-tien-tzu, on October 4th, ten miles from Tai-yuen fu. Here it was that he learned the story of the Tai-yuen fu massacre from Liu Hsi-tei, over ten years a Christian and thoroughly trustworthy. Remaining at Hsiao-tien-tzu he sent Wang Ying with Liu Hsi-tei to Hsin-chow, telling them to seek out Tsiu Chü-pao, for many years a servant of the mis-

sionaries. This man they found, and was hid by them in an empty house, where they were visited by T sui Lun, ten years or more an evangelist of the Hsin-chow mission, living in the south suburb of the city, and a man in whom we may have every confidence. He was practically an eye-witness, for though more or less in hiding he kept himself fully informed by friends, who were in no danger, of all that was going on. He told Liu and Wang all that had befallen the missionaries and wrote down the salient facts in a memorandum which is now in my hands. The stories of these two brethren, with the account of what occurred before Chao left for his home in Shantung, and which therefore was personally known to him, I have pieced together as nearly as possible in chronological order that you may have as lucid a statement as I can give of all the tragic occurrences so far as they are known to us.

The first authentic information of the gathering storm seems to have been a letter received early in June, written by one of the Pao-ting-fu missionaries, telling them of the tearing up of the railway between Pao-ting-fu and Peking and of the murder of the Belgian engineers. Yü Hsien, the governor, arrived at Tai-yuen-fu to enter on his office in the latter part of May, at which time there was not the slightest suggestion of trouble anywhere. Within ten days the Boxers broke out in the more southern part of the province.

On June 21st (or 22nd) Mr. Farthing wrote a letter to Mr. Dixon, which the latter translated to evangelist Chao, then in Hsin-chow, in which he said that the Tai-yuen-fu telegraph clerk had told him that there was a secret edict from the Empress-Dowager, which had come by telegraph, that all foreigners were to be killed. "I do not know" (the letter continued) "whether this is true or not, but Dixon, if it is true, I am ready and do not fear; if such be God's will I can even rejoice to die.* (Dixon's comment to Chao was, "I feel just the same.")

Yü Hsien, in his savage gluttony for foreign blood, made it known at once, before there was time to issue a proclamation, with the result that the riff-raff of the city was seething with excitement. So it was that on the morning of June 27th Dr. Edward's premises were burnt down by the mob (not the Boxers). The missionaries fled from the burning buildings and arrived one by one in the course of the day at Mr. Farthing's house. By night all had arrived, except Miss Coombs, who had been thrust back into the flames and burnt to death.

The next day (June 28th) the rest of the missionaries in the city assembled at Mr. Farthing's and consulted together as to what action should be taken. They decided to send a letter to the Tao-

*Of course this and all similar quotations are given to me in Chinese, and I give them in the nearest English I can command. It would have been of great comfort to us to have the exact English words.

tai on the danger of their situation, not that they had much hope that anything would be done for them, but they felt they would have done all that lay in their power, and the rest they must leave. The letter had not been sent off before four deputies from the governor came (June 30th) with a band of soldiers and police. His message was that as all the city was in disorder, the governor was unable to protect them where they were; he had arranged a place where they could remain in security till he could escort them under guard to the coast. Their houses, he promised, should be sealed and protected against any damage in their absence. When the deputies had finished, the soldiers seized the missionaries, took them to a house near the governor's Yamèn, to which Mr. Pigott's party from Show-yang and the Roman Catholic Bishop and priests in Tai-yuen-fu were also taken.

Here they were kept till July 9th, when they were all taken to the open space in front of the governor's Yamèn and stripped to the waist, as usual for beheading. The governor asked them of what country they were; one of them answered boldly, "Great Britain," at which the governor laughed, and then himself cut off the heads of three. The rest were killed by the soldiers, and the heads of all hung up on poles for several days.

On June 27th, the very day that Dr. Edward's house was burning, Mr. Dixon, not knowing what was going on, sent a messenger from Hsin-chow with a letter to Mr. Farthing. He reached the city on the 28th, but finding that the gates were all guarded, and every one who passed through was searched, he hid his letter in a wall, and so was able to get into the city. Before he had gone far along the streets he learned that Dr. Edward's house had been burnt down the previous day and a lady missionary burnt to death. He went to the spot, and having satisfied himself of the truth of what he had heard, he made for Mr. Farthing's, found the gate was shut and was unable to get in. Being told by the people in the street that the missionaries had all fled (as, however, was not the case) he returned to Hsin-chow, travelling all night and arrived just before daylight on the 29th. The missionaries at Hsin-chow, knowing that this was the governor's work, decided they must leave without loss of time. They started almost immediately after the arrival of the messenger, in carts and on horseback, for the hills to the west; the party consisting of Mr. and Mrs. Dixon, Mr. and Mrs. McCurrach, Miss Bessie Renant, Mr. Sidney W. Ennals, and Mr. and Mrs. Underwood, who were at Hsin-chow on a visit. At noon they stopped at a place called Hsia-ho-pei with a Christian named Chang, subsequently killed by the Boxers. They were calm and full of courage, though they realised there was little hope of final escape.

The ladies sat in the courtyard talking quietly and doing their best to pacify the panic-stricken Chinese women. In the afternoon, when they had gone about a *li* from their stopping place, Mr. Dixon urged Chao to return to his home in Shantung. Chao refused, saying, that if they must die, he would die with them; but Dixon insisted. "You can escape," he said, "we cannot; and there is nothing to be gained by a needless sacrifice of your life; on the other hand, if you go, not only will your own life be spared but you can inform our friends of our whereabouts, so that they can do something to save us. Fourteen years" (he continued) "we have been together in happy service, and now we must part, not knowing if we shall meet again on earth. There is perhaps one chance in a hundred that we may escape, but if we must die we are not afraid; if the Lord bids us, we will cheerfully lay down our lives for His sake. All the missionaries here are in the same danger, but if we are all killed and not one escape, there are many more that will be certain to take our places." The Underwoods, McCurrachs, and Miss Renant were on in front, so that Chao was unable to take farewell of them, but Mrs. Dixon and Mr. Ennals were in a cart behind, and stopped to say a few parting words. Ennals, who Chao says was strong in spirit, though weak in body, said: "It is but a few months since I came; it may be it was God's will to bring me here simply that I might bear witness for Him by my death." Mrs. Dixon's last words were a legacy: "I have four children," she said, "I can no longer give them a mother's care, but God can. He will surely raise up friends for them, and I want you to pray for them."

And so they parted; the faithful broken-hearted evangelist going east, returning, we trust, to a long life of yet more useful service, while the martyrs went on their westward journey, from which they were soon to return to their final act of sacrifice in the place where so many years of daily sacrifice had been lived.

In the night they reached Liu-chia-shan, the village they were making, or about seven miles from the main road, where there lived some Christians, one of whom was named An Wa-niu. The plan of the missionaries was to find a place a mile or two from this village, where they could dig a cave high up in the cliff (which was comparatively easy in the soft loess soil) and there remain, depending on the Christian An for food supplies. They were armed with a magazine rifle and revolvers, and from such a position could kill fifty or sixty men before they could be taken. It seems, however, that they remained unmolested at An's home for two or three weeks; but in any case on July 21st the Boxers went to seize them, having first killed or frightened away the Christians. They were, however, unable to get at the missionaries, and returned to Hsin-chow

with the report of their failure. The Hsin-chow official consulted with a deputy, sent by the governor, as to what measure should be taken next, with the result that one of them went with a party of soldiers and police to the place where our friends were hiding, and dispersing all the Boxers in the neighbourhood, to give the missionaries the impression they had come to protect them, they urged them to come out of their retreat, representing the impossibility of their remaining where they were without food, and promising to escort them to the coast under strong guard. This was July 25th. The missionaries had very little confidence in these promises, but they had already been five or six days without food supplies; and there was the bare possibility that they would be protected; so they yielded. As soon as they were in the hands of the soldiers the official changed his tone. They were taken back to Hsin-chow and imprisoned.

A fortnight later, on the 9th August, a guard of ten soldiers with a deputy, sent by the governor two days before, took them out in four carts, ostensibly to escort them to the coast. As soon however, as they reached the gate of the city they were set upon by a Boxer mob, taken out of the carts, stripped of their clothing, and immediately killed by blows on their heads with swords. Their bodies were thrown outside the city, where they lay unburied for some days, till the literary chancellor, a friend of the missionaries, hired men who wrapped them in grass mats and buried them at the foot of the city wall.

So they fell, but fell nobly. They followed their Lord to Calvary, dying for the people for whom they had lived. Amid the consternation and sadness of our hearts we ask wistfully "what shall the harvest be from such a seed-sowing?"

The Hsin-chow evangelist, Mr. Ts'in, in his memorandum of these events, writes that all the people within and without the city are speaking the praises of the missionaries, and lamenting one to another that those who had come 48,000 *li* to do us good should be so done to death. "They rest from their labours, but their works do follow them." Already the seed is germinating; it needs but the preacher full of the Holy Ghost to speak words that will "cut them to the heart," and Pentecost will come. Our brethren died fully assured that such preachers would not be wanting, but that many would come to reap the harvest of their labours. Surely such an expectation is a sacred trust, a call to which there will be a response from many hearts devoted to Him who died for us, for our sins, "and not for ours only," but for the sins of such as those, cruel and treacherous as they were, at whose hands our brethren suffered.

(Signed) J. PERCY BRUCE.

Extract from further letter from Mr. Bruce to Mr. Baynes, relating to Shou-yang:—

"The date of the arrival in Tai-yuen-fu of Mr. Pigott's party, Chao was unable to ascertain. The *fact*, however, that they were taken there and killed with the Tai-yuen-fu missionaries he says was amply confirmed. Before Chao reached Hsiao-tien-tzu he stayed at an inn in a village ten *li* to the south of it, and was told the whole story of the massacre by the inn-keeper (a heathen) substantially as it was told him by our Christian Liu; and both he and a young man (also heathen) asserted that all the missionaries of Shou-yang were taken to Tai-yuen-fu; the young man adding that he himself had been to Shou-yang after the missionaries were taken off and on the very day that their property was divided among the Boxers. Their houses have all been burnt down. When Chao reached Hsiao-tien-tzu he found our Christian Liu equally emphatic; but not satisfied, he found another Christian (Yao Yu-yü), whom he knew, living in a village five *li* from Hsiao-tien-tzu, and sent him to Tai-yuen-fu city to enquire of a Mr. Liu, who for several years had been a teacher of the language to missionaries, and who knew the Pigotts. His report was the same, viz., that they all with their colleagues had been brought to Tai-yuen-fu and killed with the other missionaries."

The Martyrs' Legacy to the Church.

[Editorial from *Woman's Work for Woman*.]

TRIOUMPH for the martyrs! They overcame. They made the supreme sacrifice for their Lord. They have entered within the gates. They go no more out. They follow the Lamb. They see His face. They reign. The martyrs triumph gloriously.

Their legacy is with us below. They had no time allowed in which to write out their last will and testament. How reverently we should have read it! We may read it still; for it is written in the purpose of their lives, in their example. It speaks from the graves in China where their corruptible was sown in dishonor, from the heavens where it is raised in glory. In fact, is the inheritance which the martyrs of China leave to the church anything other than what they and we had already received? The Master bequeathed it first to His little band, with blood drops from the cross upon it. One age has handed it on to another, each generation affixing fresh signatures and fresh seals of devotion. In our time those who "follow in his train," from India, Mexico, Armenia, have added their names. The skies have been rent with anguish for the sake of them who cried beneath the altar, "Dost thou not judge and

avenge our blood?" To-day, with a new emphasis upon it, this sacred heirloom is transferred to the church of the twentieth century. It is wet with fresh blood stains and a host of new signatures such as no man can compute. Among them are names of our own race, from our own seats of learning, our own church, our own best homes. Youth is there, and there are gifts and acquisitions, motherhood and gallant manhood and sweet children. Does the church accept her legacy?

Those who accept are pledged to faith in God. But does not the church say, "I believe in God the Father?" It says it. It must now *believe*,—while the way is dark and goes around by Calvary. Acceptance requires hope in God,—not in things God has given us, not in earthly life, nor the service that we do in His name. These were all taken away from our friends in China, but their eternal portion was not taken away. "The Lord is my portion, therefore will I hope in Him." This inheritance compels to prayer, intercessory prayer—"that thy way may be known among the heathen." The text of this last Will of Jesus is: "Go ye into all the world, disciple all nations." The only proof of loyalty to our Master is to *do* His commandment. The only way in which the church can honor the martyrs, whom she sent forth from her bosom, is to finish the work which they laid down. Does the church accept her legacy?

What then is this murmuring and disputing that rumbles in our ears? "Not another cent for China!" "Never send another missionary there!" "These lives are too valuable to be thrown away." "Their religion is older than ours." "China was civilized long before our nation was born." If you hear such words, what do you answer? Do you dare be silent? "Civilized?" That is not what missions are for. The gospel is sent around the world to Christianize, to save—not to civilize. "Older than ours?" Japan is the answer to that; Japan, side by side with Christian nations at the gates of Peking last August. Her religion also was "older than ours." "Too valuable lives?" The Lord Jesus Christ is the answer to that. He threw himself away on a poor, wicked world.

Who is dismayed? Those who never had the chance to be hit with a Chinese brickbat. The men who have toiled in Shantung and Chihli and have seen the stones fly about their heads, have been reviled and spitefully used; these men are holding on in China at the cost of health, or from this country are begging to be sent back. One who escaped the fate of his associates wrote: "We were not worthy to be martyrs." Another: "One is almost ashamed to be alive and well, when our brethren are dying for Christ." "No more missionaries to China?" What; now? *Now*, when the church in

China is showing its power and the stuff it is made of? When those who have taken the gospel from the hands of American missionaries have just gone up to God's throne with their song of thanksgiving?

There was not one Christian in Sumatra when Henry Lyman perished at the hands of the Batta cannibals. When the terrible truth reached his mother, she rose up from her bed in Northampton, exclaiming: "Oh, those poor people, how much they need the gospel!" Peter Links, a Namaqua, said to the Wesleyan missionary: "Oh, that I could find the murderer who took my brother's life!" "Suppose you could find the man, what would you do to him?" "Do to him!" answered this African, "I would bring him to the station, that he might hear the gospel and be converted to God." Nor is this spirit dead. A young man has just gone to India grieving because he could not go to Shansi, where his sister was murdered. One wrote of the little Atwater girls: "They were all the grandchildren we had. This bereavement falls heavily upon us, yet we believe these tragic events will result in great good." Hear two mothers of Pao-ting-fu missionaries: "Though at times it seems as if our hearts would break, we cannot but praise the Lord that He permitted them to do so much for Him. If His cause is to be glorified by the sacrifice of their young lives, His will be done." And another: "The earthward side of my dear ones' death is very dark, mysterious, but I thank God for the glory of the heavenward side. Oh, what a Master we serve!"

It is not those who have given most for the redemption of China who are faithless now. You murmurers and doubters, you have no part in the legacy of the martyrs. The church cannot lag for you. Up with her banner! For 1900 was Martyr Year and the Twentieth Century is its heir. Now is the opportunity to take the sweet revenge of Love. Every one of those new-made graves is to be vindicated by winning all China from idols to the worship of the living God.

"Lift up your heads, ye gates of brass,
Ye bars of iron, yield,
And let the King of Glory pass;
The Cross is in the field."

A Typical Chinese Christian.

BY THE REV. E. C. HENRY, D.D.

IN reply to the charge that Chinese Christians are self-seeking and profess Christianity only from mercenary motives, let me give you one concrete example, which will serve as a type of many others.

Some two years ago Lei Ah-tei, a youth of nineteen, was received into one of our churches in Canton. He seemed earnest and single-minded to an unusual degree. Shortly after his baptism he went to his home in the country to be married. He was gentle and conciliatory, and yielded to the wishes of his parents in everything that did not conflict with his duty as a Christian. An important part of the ceremony, and one most strenuously insisted upon by the elders of both families, was the worshipping of the ancestral tablets by the young couple. This he quietly but firmly refused to do. No commands or threats could shake his Christian resolution. He was finally dragged to the spot by main strength, forced on his knees, and his head pressed to the ground the required number of times. In this way he was compelled to go through the form of worship, but his heart was loyal to his Master. His father, otherwise kind and considerate, was so exasperated by his conduct in this matter, that, on his return to Canton, he forbade him to attend the church, and also forbade the elders and Christian friends to visit him. A few months later occurred "the festival of the tombs," when his father told Ah Tei he must go with him to their country home and perform the services required, making the worship of the ancestors a special test of his filial obedience. He consented to go with his father and help put the graves in order, but refused to perform any act of worship. His father threatened him with the severest punishment, even death, but he was firm. He said very little, but was determined to be faithful. His father beat him most cruelly with a stick of firewood and bound him to a pillar for a night and a day, giving him no food. He said quietly: "I cannot do as you wish. You may kill me, but I cannot worship the tombs." They went to their country home. Ah Tei was firm and his father unyielding, and we feared that serious injury might befall the young man. Special prayers were offered for him in the church. At last some of his relatives who had been most insistent at the time of his marriage came to his rescue, and told the father it was useless to attempt to force him; he would gain nothing by persisting, and would probably cause the death of his son. In this way he escaped;

but his father still refuses to allow him to attend Christian services, and burns up every Christian book Ah Tei brings home. He is patient and even cheerful under his hard lot, and I believe is a thoroughly faithful Christian. He has never had a meal of "missionary rice." His only diet, as far as his relation to the church goes, has been the "bitter herbs" of persecution.

Resting.

Jesus, Saviour, I am resting,
Calmly resting, Lord, in Thee ;
At the thought of Thy sweet presence
All misgivings flee.
O, the rest in trusting Jesus,
With my tired, burdened soul ;
Who like Him can calm the weary
When afflictions roll ?

Resting, Saviour, in Thy keeping,
Where is room for doubt or fear ?
Be my spirit dark or gladsome
Jesus still is near.
Wheresoe'er thy child may journey—
Far or near, by sea, or land—
Thou wilt always safely guide him
By Thy piercèd hand.

O, the joy of knowing Jesus !
O, the fullness of His grace !
O, the heavenly consolation
Shining in His face !
Jesus, Lord, my soul is ravished
With Thy causeless love to me ;
But my heart is grieved in thinking
Of my own to Thee.

Since Thy love, O Lord, so changeless,
I enjoy from day to day,
What return may I make to Thee
To in part repay ?
My poor self I know is worthless,
But in contrite love I come :
Use me for Thy work, then take me
To Thy glorious home.

CHARLES G. ROBERTS.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Female Education in China.

THE imperial edict recently issued calling for suggestions from the various officers of State and the provincial authorities, with regard to the measures necessary for China's regeneration, has awakened some degree of hope in the breasts of the more progressive Chinese, who realize to some extent the radical changes essential to their country's welfare. One of the native papers has already appeared with a list of reforms, which its author trusts may possibly catch the notice and influence the opinion of some one qualified to memorialize the throne. Going straight to the root of true reform he elaborates a public system of education which is to begin with schools of various grades at the Hsien and Fu cities and provincial capitals, and finally, after these have produced qualified instructors, is to extend downward until every little hamlet has its public school, where youth may receive instruction according to the most approved modern methods. Whether the edict above referred to justifies any immediate hope for the application of such a scheme, may well be doubted, but it can hardly be matter of doubt that China will attain to this great blessing sooner or later, and those who have watched the career of the young Emperor can but feel that it will be hastened by his complete restoration to power. We do not believe that he has spoken yet, but we trust that he will speak, and with no uncertain sound, when he finds himself really free. Meanwhile it behooves all who are interested in the development of China to be prepared for the great opportunity when it shall arrive. Educational plans must be "borrowed from the West," and the able and devoted instructors who have long labored in this land will doubtless be called upon for advice. It is not at all improbable that some of these, through prominent official acquaintances, may succeed in having their plans embodied in memorials to the throne and incorporated in the great national system which is to be evolved. There will be a demand both for foreign instructors and for the

services of graduates from the mission schools, which from the beginning will be far in advance of the supply. The present duty then seems to be: first, to formulate plans and to hold them in readiness for the opportunity of advancing them; and second, to make the work of the schools, already established, look as directly as possible towards the training of competent teachers.

The educational reform, if it is to be permanently beneficial, cannot make distinction of sex, but must look to the development of the nation's womanhood as well as manhood. Public schools for girls must be established, so that female education shall be no longer confined, as it is to-day, to those families who are able to afford the expense of a private tutor. Co-education will, we trust, not be thought of for a long time to come; for there must be not merely a change of ideals and sentiments, but a fundamental change in the Chinese character before such a course could be rendered desirable. The schools for girls should be as secluded as possible, for we would not draw the Chinese woman from her retirement until the regenerated manhood of China shall invite her to come forth. The teachers should, of course, be exclusively female, and whenever possible the school should be under the direct supervision of a trustworthy matron of years and experience.

The question of the curriculum for the girls' public school is one so complicated and serious that we hesitate to discuss it; nevertheless it is a question of most immediate and practical interest to those who are conducting girls' schools, and so have for the present a monopoly of the preparation of teachers. We believe no one will question the fact that the course of study laid down should differ widely from that pursued in the boys' schools; and the difference should be more marked here than in our own home lands, because there is a far greater difference in the life which is to follow the school days. We believe that, even at home, the idea that what is good for the man in education is necessarily good for the woman, is largely discredited. To be sure women at home now study what they please, and we even hear of one young lady student in a Western college who is taking a course in blacksmithing! This she doubtless has a perfect right to do if she enjoys it, but we believe that most women will find other courses more profitable and pleasant. We do not recommend an inferior education for women; the difference is one of kind rather than of degree. We hold that the ideal education of a home-maker is just as deep, just as difficult to acquire, and infinitely more complicated than that required for any of the liberal professions. Chemistry is none the less a science because it is applied to cooking, and a woman who has attained true excellence in that art is a practical scientist of a high order,

One who is to be intrusted with the care of helpless human infancy has no right to be lazy in her ideas of physiology and hygiene, and if she would help the young soul grow she must be a psychologist of no mean degree.

We should teach the Chinese girl to read and to express her thoughts in her own language in the clear, graceful style of the *San Kwok Chi* and similar works. We should not trouble the common-school girl with the classics, reserving these for the higher grades, should she be so fortunate as to attain to them. Their place in the Chinese curriculum, whether for men or women, should be similar to that of Greek and Latin in our own. We should also dispense with the higher mathematics, simply because they are not essential to the girls' happiness, usefulness, or mental development, and the Chinese girl has so much to learn that she must confine herself to essentials. Of course she should have a practical knowledge of arithmetic. We should give her a thorough course in geography, emphasizing its human interests rather than its commercial features. She should know her own country's history well and have a general survey of the history of the world. Science, chemistry, and physiology and hygiene should be emphasized, with their practical application to her own work in life. Of course we should take advantage of the latter subject to dilate on the horrors of foot-binding and all other fashionable deformities, ringing the changes on these very much as our American text-books do on the evils of intemperance. We should try to show her that the disease germs that lurk in damp, dark corners are really far more dangerous than the devils which she fearfully imagines would fly in through the windows should they be once opened to sunlight and air. She should be taught music, painting, and embroidery according to native ideals, but we should do all in our power to make her rebel against the endless and hopeless task of shoe-making which follows most Chinese women from the cradle to the grave. Her course of reading we should make as wide as possible, teaching her that on this habit of reading she must depend for the wider culture that is to come in later years.

I have purposely omitted the question of religious instruction, because I do not regard it as within the province of the public school. It should be provided for, as in our own lands, by the home and church and by special educational institutions. The subject of moral guidance must likewise be omitted, because it is too broad and deep to be discussed within the limits of this article. One word, however, must be said in closing. Perhaps the most important, and certainly the most exacting, relationships which our Chinese girl will ever know are those of daughter-in-law and mother-in-law. If

possible her moral instruction should be such as to make her gentle and submissive in the one case, and yet so just and generous, and with so clear a sense of human and individual right, that her own daughter-in-law will never know a condition of servitude.

R. S. W.

Correspondence.

CHURCH MISSIONARY SOCIETY,
Salisbury Square, London E. C., }
December 17th, 1900. }

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I observe that you have done me the honour to reprint from an American magazine the stenographer's report of an address I gave at Clifton Springs, N. Y., last June. No doubt your readers will have understood that an uncorrected report of a speech is liable to have grave mistakes in it. I only wish to be allowed to correct one. I am made to say that when the Geographical Expedition went to Africa, which discovered the Victoria Nyanza, Livingstone had not yet gone out; also that Livingstone was for many years searching for Krapf. These statements are quite incorrect, and I did not make them. Livingstone went out in 1841, but he was for many years a missionary in the far south, and had not yet begun his travels *round the great lakes* at the time alluded to—1856. He was never in search of Krapf, but he was in search of *the lakes which Krapf heard of*. I should be sorry to be thought so ignorant of Livingstone's history as the report you have printed would make me out to be.

Thanking you for your valuable periodical,

I remain,

Yours faithfully,
EUGENE STOCK.

INTERCESSORY PRAYER.

A letter dated January 18th, 1901, from England, says: "My heart has been wrung during all these terrible months and often overwhelmed with grief at the tidings of the appalling atrocities committed in China, similar to those in the early Christian era, of the cruel sufferings inflicted on the devoted missionaries, on tender and refined women and children, of their martyrdom, faithful unto death, and the evil treatment of the poor heroic native Christians. But the weapon of prayer, fervent believing prayer, was given to the feeblest among us even, to wield against these powers of darkness and their fiendish onslaught, and the prayer-hearing God is on the side of His people. As Christ's blood conquered and goes on conquering, so will also the blood of His martyrs, and far more than any armies of earthly powers. No heroes are like the heroes of the cross? Their slain ranks, as you say, will fill up again in greater numbers through God-given, fearless devotion and firm anticipation of victory in Christ! The week of prayer here just now has been one cry for China to the Lord of Hosts and of all mercy. He will answer you and us."

The letter from which this extract was taken, was written to me by the widow of a free church clergyman.

J. EDKINS.

Our Book Table.

萬國通史前編. A History of Ancient and Modern Nations. Compiled and translated by the Rev. J. Lambert Rees, B.Sc. Part I. Ancient History. Published by the Society for the Diffusion of Christian and General Knowledge, Shanghai. For sale also at the Presbyterian Mission Press, Ten vols., \$6.00.

This work, in ten elegant volumes, is the first part of a proposed general History of Ancient and Modern Times. It brings the subject down to the beginning of the Christian era.

The first volume deals with Ethnology, and gives on the whole a very satisfactory synopsis of these difficult subjects on which so many divergent opinions are held. The treatment of the subject cannot fail to be instructive to the Chinese, dispelling some ideas of their own fancied preeminence.

The second volume, which begins the history proper, gives an account of Ancient Egypt, the cradle of the world's first civilization. It is illustrated by a good map and many pictures of Egyptian monuments and antiquities.

The third volume gives the history of Chaldea and Assyria according to the latest discoveries. It has a map and many pictures of the antiquities brought to light in modern times.

Volume four treats of Media, Persia, and Asia Minor.

The fifth volume is devoted to the Jews, and is, of course, mostly taken from the Bible.

Volume six tells what is known of Phoenicia, the Hittite kingdom, and Arabia.

In the seventh volume we have a succinct account of the rise and downfall of the states of Greece, and in the eighth the character and extent of their civilization is set forth.

The ninth gives the history of Rome, and the tenth describes, in some detail, its wonderful civilization.

The materials for the history have been gathered from various quarters—English, French, and German—and the work shows that a deal of labor has been bestowed on its preparation. It is illustrated with over four hundred pictures of persons, places, buildings, and monuments, divinities and other mythological characters, also with twelve important maps of the countries described. All these have added not a little to the difficulty and cost of production. They will, however, greatly increase both the attractiveness and usefulness of the book. The pictures, though not all up to the standard of Western art, will be highly appreciated by the Chinese. The maps are some of them inferior, especially in the failure to make a clear distinction between land and water. Maps, in fact, seem to be the most difficult thing to produce in China. The type is large, and the printing, paper, and binding are in the best Chinese style, which, however, makes the book too high in price for general circulation, or for use in mission schools. It is to be hoped that a cheaper edition in smaller type will soon be forthcoming. It would greatly increase facility in reading if punctuation marks were introduced and if the names of persons and places, of which of course there are many, were marked by lines at the side. No books should be printed by foreigners in China without these important helps, to facilitate the easy reading and understanding of a book. The sooner we can disabuse the Chinese mind of the false idea that difficulty in understand-

ing is an excellency of style, the better.

There is at the end a glossary of names and terms, which will be useful to foreigners who may wish to use the work as a text-book.

As a whole, the work forms the most complete and exhaustive compendium of the subject yet published, and the author is to be complimented on the manner in which he has executed his task.

The style is good, not more difficult than is necessitated by the subject.

It should be in every Chinese Christian high school and college.

No intelligent Chinaman who reads this book can fail to be greatly benefited by it. The wide circulation of such a book cannot but dispel some of the foolish pride cherished by the Chinese, who hold the belief that all good things had their rise in China and that no civilization worth the name

existed among outside nations. An acquaintance with the fact that learning, culture, and refinement, to a degree not then known in China, existed in the West, cannot fail to produce an impression and prepare the mind of the reader for the reception of truth from foreign sources.

Reports, etc., acknowl- edged.

Twenty-fifth Annual Report of the Central China Religious Tract Society, Hankow.

Twenty-second Report of the Chinese Tract Society, Shanghai.

Annual Report of the Medical Missionary Society in China for the year 1900, Canton.

Report of the American Presbyterian Mission, Canton, for the year ending October, 1900.

Journal of the American Association of China, January, 1901.

Editorial Comment.

IN the last number of the *New York Independent* Hon. Charles Denby, formerly United States Minister to China, writes as follows as to the rights of the missionaries in China:—

The next question is the future of the missionaries. In the twelve propositions not one word is said about the missionary returning to the localities which he occupied before the recent disturbances. It must be distinctly said that he may return or he may not. It is certain that the Catholic will go back to his ruined home and build it up again. Many Protestants will do the same, and governments are powerless to stop them. This question does not hang on election results, but on divine commandments. Nevertheless it were better to put it at rest. If the Chinese government can be brought to consent once again in a solemn manner that the missionary can go into the interior, why not accept the concession? The missionary does nothing but good. He clothes the naked,

feeds the hungry, and comforts the heavy laden. If in addition he teaches Christianity why should the world care? Can he teach any better system of morality? Let there be reason in all things, but do not by neglect to secure proper terms deprive the Chinese of the right to have the assistance of these devoted agents of the cross, who are slowly but surely spreading modern civilization.

Mr. Denby speaks after an extended experience and after wide observation, and undoubtedly represents the feelings and sentiments of the better informed in regard to this present much vexed question.

* * *

THE past month has witnessed the coming and going of China New Year. Some thought there might be fresh attacks upon the

Christians and even attempts upon the foreign soldiery. But nothing of the kind seems to have occurred, and everywhere we hear of the native Christians being treated with the greatest consideration, and what seem to be sincere—though forced—attempts on the part of the officials to give them protection and encouragement. There is a possible danger that the Christians will be made too much of in places and a premium put upon the profession of Christianity, which would result in a disastrous trading upon such profession. Times of settlement will be times of trial, and the greatest care will be needed that no unjust claims are presented or false pretensions allowed.

* * *

THE enormous growth of mission work during the past century is well illustrated by an article in the January number of the *Church Missionary Intelligencer*. During the first decade of the century we are told "by the time the Society's tenth birthday arrived, exactly five missionaries had been sent out. All five were Germans; two were dead; exactly three were in the field!" Whereas in the decade 1891 to 1900, 389 men and 395 women were sent out. Other Societies could show a similar increase, and yet, in many respects the work is but just begun.

Owing to a better understanding of how to live, as well as improved conditions of living, missionary life is doubtless much longer than it used to be. The death rate among the missionaries of the American Board for the decade 1890-1899 inclusive, was eight

and six-tenths per 1,000. During the same period the mortality among persons accepted by twenty-eight Life Insurance Companies, was at the rate of thirteen and five-tenths per 1,000. The average of missionary life on the field used to be considered but six or seven years. Doubtless it is much greater now. Life in China is probably longer than in most other lands where mission work is carried on, especially such countries as India and Africa. Greater care in the selection of men, more hygienic houses in which to live, better food, and increased facilities for travel, have done much to prolong life, and so add much to the proficiency of the missionary body, for the added years after one has been ten years upon the field, will tell much more effectively upon the success of mission work than work done before that. In added years, as a rule, is added wisdom.

* * *

A NATIVE Indian newspaper wrote recently: "Christian growth is not to be measured by the increasing number of converts, but by the growth of appreciation for Christian character. The man who spreads the gospel most successfully is not he who has made the largest number of converts, but he who has commanded the love and respect of most men who are not Christians." Perhaps he should have added—other things being equal. It may be that we do not always lay enough stress upon the power for good of an every-day life which is permeated with love, free from selfishness, and which is continually speaking to others

with an eloquence more weighty than words, and whose influence is indeed far-reaching for good.

* * *

WE have been favored with the perusal of the manuscript copy of the Report of the American Bible Society for China for the past year, and are much pleased to note the substantial work that has been done notwithstanding the troubles during the last half of the year. Of course little could be done after peace was destroyed, but if a like rate of circulation had been kept up for the whole year, similar to what obtained during the first six months, the circulation would probably have reached over a million copies. Quite an epitome of the rise and spread of the Boxers is given, and an attempt is made to show what were the real sources of the uprising of the people. We will not attempt to enumerate them all here, suffice it that the missionary, while by no means a negligible quantity, was far from being the chief cause. The story is given of the eighteen colporteurs who left Peking shortly before the siege, who were warned of the danger they were incurring in setting out at such a time, but not one of whom flinched. Only four of the eighteen ever returned.

Mr. Brewster, of Hing-hwa, tells of one of their members who had lived for sixty years without ever reading a book, who then began to learn the Romanized system and in two or three months was able to read any book at sight,—a feat that would be impossible with the use of the character.

The total issues for the year were as follows: Bibles 6,350; Testaments, 31,669, Portions, 518,936. Total, 556,955.

The following items in regard to translational and editorial work are of interest. At its last sitting the Easy Wên-li Company of revisers finished its final revision of the New Testament. Nothing further can be done by this Committee until the other Companies finish their work on the New Testament, when all three versions will have to be unified. The High Wên-li Committee have been unfortunate in the loss by death of Dr. Schaub and the detention of Dr. Wherry in the siege in Peking. Fortunately Dr. Wherry saved his valuable manuscript, which represented the work of himself and Dr. Sheffield for ten years. A meeting of the remaining members of the Committee—Drs Edkins, Wherry, and Sheffield—is now arranged for the spring or early summer. They expect to finish the greater part of the New Testament at this session.

The Mandarin Committee is now in session in Shanghai; all present, except Mr. Owen, who is expected to join them later. They have about completed the final revision of Luke, and it is their purpose to finish Matthew and Romans before they adjourn.

Bishop Schereschewsky is busily engaged in putting the finishing touches upon his version of the Bible in Easy Wên-li, as it is passing through the Press. He expects that it will be finished by the end of this year; and then he hopes to begin the stupendous task of making references for the whole Chinese Bible.

Missionary News.

Latest Statistics.

A complete list of the Protestant missionaries who were killed, or who died from injuries received, during the Boxer uprising of 1899 and 1900; the Societies with which they were connected; the provinces in which they were located; and their nationality:—

<i>Society.</i>	<i>Adults.</i>	<i>Children.</i>	<i>Totals.</i>
China Inland Mission.	58	20	78
Christian and Missionary Alliance.	21	15	36
American Board of Commissioners for Foreign Missions.	13	5	18
English Baptist Missions.	13	3	16
Shoo-yang Mission.	11	2	13
American Presbyterian Mission (North).	5	3	8
Scandinavian Alliance Mongolian Mission.	5	..	5
Swedish Mongolian Mission.	3	1	4
Society for the Propagation of the Gospel.	3	..	3
British and Foreign Bible Society.	2	3	5
	<u>134</u>	<u>52</u>	<u>186</u>
<i>Province.</i>			
Shansi and over the Mongolian border.	112	45	157
Chihli	13	4	17
Chekiang	8	3	11
Shantung	1	..	1
	<u>134</u>	<u>52</u>	<u>186</u>
<i>Nationality.</i>			
British	70	28	98
Swedish	40	16	56
United States of America	24	8	32
	<u>134</u>	<u>52</u>	<u>186</u>

Missionary Organization.

At a recent gathering of the Protestant missionaries now in Chefoo, a paper was read by Mr. R. C. Forsyth upon the subject "Missionary Organization."* As an outcome of this meeting a Committee was named to draw up some suitable plan of action looking toward a more practical co-operation in mission work. This

* To appear in next issue of RECORDER.

Committee submitted their report on February 20th, in Union Chapel, and the recommendations, as given below, were unanimously adopted:—

"Feeling that it is expedient to have a more definite, regular, and efficient means of intercommunication among the several mission stations in Shantung than at present exists, and, while we do not think it advisable to enter into an alliance, we would recommend, as a tentative measure, the appointment by each mission station of one of its members to form, with representatives of other missions, a channel through which information may be received or given.

"It is not contemplated that these representatives constitute a Committee with executive powers, but form a body to facilitate the interchange of opinion on mission business and to act in matters of common interest when authorized to do so by the missions they represent.

"These representatives should be elected annually in the month of November, so as to begin their duties by the first of January following."

It will be noticed that this plan is along lines somewhat different from those recommended by the missionaries in Shanghai for the proposed General Missionary Alliance. Present religious and political conditions in Shantung make it desirable that our several missions should each be conversant with the others' attitude towards any question which may arise, and the need is for a minimum amount of organization to attain this end. A too complicated and expensive machinery might get out of order at

a critical moment, and thus fail to do the work contemplated.

We are glad to say that heretofore the best of harmony has existed among the twelve Protestant missionary societies at work in Shantung, and it is to further promote this good fellowship that the above recorded action was taken.

F. H. CHALFANT.

In Preparation.

Pastoral Theology and Homiletics ...	F. Ohlinger.
Strong's Twentieth Century ...	W. A. Cornaby.
My Conversion, from "Our Day" ...	F. Ohlinger.
Seeley's Expansion of England ...	J. Sadler.
Gibberne's Sun, Moon, and Stars ...	W. G. Walshe.
Uhlmann's Conflict of Christianity with Hea-thenism ...	F. Ohlinger.
Picciola ...	Miss White, Chinkiang.
Glover's Commentary on Mark, by Mrs. A. Foster, Hankow,	
Thanksgiving Ann, ...	Mrs. G. Fitch.

Mrs. T. Richard has in manuscript short sketches of the life and work of

John Bunyan,	John Howard,
Robert Raikes,	Isabella Graham,
Stephen Gullet,	Joseph Sturge,
Lord Shaftesbury,	Thomas Guthrie,
Titus Salt,	George Müller,
George Moore,	President Lincoln,
Florence Nightingale,	Agnes Jones,
President Garfield,	C. H. Spurgeon,
Barnardo,	Charrington,
Mary Carpenter,	Agnes Weston,
Mary Lyon,	
Dr. Campbell, of Norwood (School for the Blind),	
Stephenson (of Home for Waifs),	
Dr. E. Clarke and Mother,	
Baroness Burdett-Coutts,	
Princess Mary, Duchess of Teck,	

which does not prevent any writing longer lives.

Also full lives of Moody, Frances Willard, and Anna Boobyer (from her "Broken Purposes but Answered Prayers"), which hardly need be written at fuller length.

The Girls' Boarding-school, T'ai-chau.

For many years the native Christians of T'ai-chau had been praying that a boarding-school might be opened for their girls, but it was not till five years ago that ground was bought and the school built.

A general conference was held annually at T'ai-chau, at which the native helpers from the four hsien—Huang-ien, T'ai-ping, Sinkyü, and Ling-he—assembled. Those natives who have been more than ten years in the work, together with the foreign workers, form the Church Council. At this Council in 1896 the subject of the girls' boarding-school was brought before them and the following arrangements made:—

1. Only the daughters of Christians were to be received.

2. Their feet were to be unbound before entering the school.

3. They were to remain in school for nine months in the year, spending the three summer months at home.

4. The parents were to pay 300 cash a month for the nine months.

5. No girl was to be betrothed, or removed from school, without the consent of those in charge of the school.

These arrangements were approved of by Mr. Hudson Taylor and the China Council, and the school was opened the next spring beginning with six girls. Afterwards we had eleven, but the Lord took one to Himself last December, and last week we heard that another had died at home, who was a church member at T'ai-ping.

We have a Christian matron who has been a Bible-woman for about ten years; also a Christian teacher.

The first half of both morning and afternoon are given to study, the latter half to cooking and needlework.

Scripture is the subject to which we give most attention. Beside morning and evening prayers and daily repetition of texts, they have four Bible classes a week and three classes on the "Peep of Day," or "Line Upon Line." Romanized reading and writing comes next, then when that is mastered they learn the "Character" from Christian tracts and the gospels, also arithmetic, geography, and singing, the latter of which Miss Anderson kindly gives them for two hours a week.

Scripture is the only lesson now learned by memory, though at the beginning everything was learned that way.

The girls do all the work of the house and make, mend, and wash their own clothes. The elder ones make most of the clothing and spin the cotton, while the little ones knit the socks and make the tape used in the school.

They also learn embroidery for use on their own clothing and for making things for sale. Another way in which we try to earn money to help the school is by keeping silk-worms, from which we get one dollar's worth of silk per thousand. This also teaches the girls another means of gaining a livelihood, as they learn to spin the silk and make it up into thread.

Two lessons which the girls find hard to learn are neatness and punctuality, especially as neither the teacher nor matron learned them when young. On one occasion I drew the matron's attention to a very untidy cupboard, when all she answered was, "I'm always telling them to keep the door shut, so that you won't see inside." Of course I told her I would look inside whether the door was shut or not.

The school is plainly furnished, and their food and clothing is simple but good, such as they would have in a fairly well-to-do home.

Two of the girls had been baptized before coming to the school; one of them is the head of the school, and a great help in many ways. Another was baptized this year, and two others accepted as enquirers.

When I asked the girls if they would like to help the British and Foreign Bible Society, they themselves suggested the plan of giving up their fruit which they had every Sunday and sending the money to the Society instead. They have done this now for more than a year.

MISS GRACE B. RUDLAND.

The Inland Mission Conference.

By An Attendant.

From October 18th to November 3rd the members of the China Inland Mission in Shanghai met in informal conference for the exchange of experience on various matters connected with missionary work. The sessions were held in the C. I. M. hall, Woosung Road, from 10 to 12 a.m. and from 4.45 to 6.15 p.m. The first few days were devotional—the greater part of the time being given to prayer, followed by the Conference proper, some rough notes of which may interest readers of the RECORDER.

I.—ITINERATION.

Some years at this work was repeatedly spoken of as a necessary education for the missionary.

The following points were emphasized:—

1. Travel simply, carrying about as little as possible.
2. A young worker should, on his first few journeys, accompany an older worker.
3. A knowledge of the people and their customs, is necessary, as well as a knowledge of their language.
4. The company of a native helper, or Christian servant, or at least of a friendly native, is almost indispensable.

5. Converse with the people. An interest in the state of the crops, and any local news, will help to openings in many places.

6. Places should be visited on market days to reach the country people, and other days to reach the residents.

7. A limited number of sheet tracts, in large clear type, should be posted up.

8. After the first visit or two, to a given centre, slower and more thorough work can and should be done.

9. Avoid speaking much about idolatry. Answer sensible questions.

10. Do not repel. After the work of the day, be open to visitors calling at the inn. Cultivate the "approachableness" of Christ.

11. Among women, the memorising of texts, or verses of simple hymns, was recommended.

II.—OUT-STATIONS.

Generally opened in one of these two ways:—

(a) As a centre for evangelistic work.

(b) As a meeting place for distant Christians and enquirers.

Attention was drawn to the following:—

1. The general rule was given by one, that in a country place it was well to get the Christians first, then the buildings. In a centre, *vice versa*.

2. Out-stations should be within manageable distance—not further off than ninety *li*—and regularly and frequently visited.

3. The responsibility of these should be increasingly taken by the native church.

4. They should be supplied with voluntary, unpaid workers, a number of Sundays each month, the expenses of these being met by the natives.

III.—THE TRAINING AND INSTRUCTION OF NATIVE HELPERS.

1. Many referred to the help from "Bible schools," conducted for two weeks to a month, in the winter or other season when the people have most leisure. The brightest and most promising should be invited to come, and the native church encouraged to meet any expenses that those who come may be unable to bear. In connection with these gatherings, the following points were mentioned:—

a. The Scriptures, historical and doctrinal, the chief study.

b. A short time each day given to the study and discussion of such subjects as Romanism, geography, astronomy, duty regarding lawsuits, common mistakes in preaching, etc., etc.

c. Memorise Scripture texts, facts, and dates.

d. Teach the Romanised.

e. Use maps, simple charts, and a blackboard.

f.—Encourage the taking of notes, but only by those who can write rapidly, from whom the slower one might copy afterwards.

2. The need of a longer training—two years or more—for some, was also emphasized, and the following additional points were mentioned:—

a. Continually emphasize the need of the student giving himself to prayer and dependence on the Holy Spirit.

b. Combine active work with study.

c. The course should include a cursory study of the Chinese classics.

d. The native church should, at least partially, support such students.

e. Six months of regular colportage work, with careful oversight, should precede employment in more settled work.

IV.—PREACHING.

Some of the general hints thrown out :—

1. Diligent preparation and regular hours for the street chapel or open air.
2. Use Scripture words and facts freely.
3. Use simple illustrations. Illustrate from present and local events.
4. Tell often that the doctrine you preach is Divine—from heaven.
5. Helpful to state that we missionaries were once unregenerate, and to tell the time of one's own conversion.
6. Scrolls, with large characters, often helpful.
7. Follow preaching with personal work.
8. Be patient with interrupters.
9. Pray constantly for love to the Chinese, else our words will not win.
10. One quoted a sentence of the martyred Wm. Cooper: "In all your preaching get to Jesus Christ as soon as you can."

V.—RECEPTION OF ENQUIRERS AND CHURCH MEMBERS.

1. Many come with wrong motives, hence a time of testing is necessary.
2. An attendance register should be carefully kept of both enquirers and members. Some, however, thought it unwise to enrol enquirers.
3. Six months to one year's probation. As long again, or longer, for those previously addicted to opium.
4. Important to keep the Lord's Day.
5. Observation of the life more important than the examination of knowledge of doctrine.
6. Use older Christians to help teach the enquirers.

There was considerable difference of opinion as to the wisdom of

absolutely forbidding the drinking of wine and the binding of children's feet among members.

VI.—CHURCH DISCIPLINE.

1. A "work of sorrow" to be done tenderly, and "in the spirit of meekness."
2. Important to, first of all, rule one's own temper and house well, especially as regards servants.
3. Discipline slowly, acting according to Matthew xviii. 15-17, diligently enquiring into details on both sides.
4. Church rules, if used, should be brief and simple. They should be enforced or rescinded. Some recommended a book of information and admonition in preference to a set of rules.
5. Many felt it desirable, in disciplining, to do so for an indefinite time.
6. Some advised having only one form of discipline, i. e., expulsion, and no suspending.
7. Persons expelled should be excluded from social intercourse, as taught in 1 Corinthians v. 11 and 2 Thessalonians iii. 14-15.

VII.—SCHOOLS.

The statistics of these were as follows :—

- a. The boarding and day-schools (C. I. M.) have increased, in the first five years, from fifty-six, with nearly 600 scholars, to 134, with about 2,000 scholars.
- b. The average yearly expense (excluding only the support of foreign workers) in boarding-schools was from \$17.00 to \$26.00 per pupil. In day-schools, from \$2.50 to \$8.00 per pupil.

The following points were noted :—

1. The schools are principally for the children of Christians.
2. The boys' schools are nearly all partly, if not wholly, self-supporting. The girls' schools are so to a much less degree.

3. In the girls' boarding-schools foot-binding is not allowed. The girls do their own housework, and are taught washing, cooking, needlework, etc., as well as reading, writing, etc.

4. Few have left the boarding-schools unconverted.

5. The course of study in boarding-schools extends from five to ten years, and includes, besides the Scriptures and Christian books, Chinese books in common use.

6. Some felt that if there were many applicants, the length of the course should be reduced to two years, or even one.

The foregoing subjects were dealt with in the morning sessions. In the afternoons selected workers from the different provinces spoke; each afternoon being devoted to one province. The news from eye-witnesses of the sufferings in *Shansi* and *Honan*, the openings in *Hunan* and among the aboriginal tribes in *Kuei-cheo*, the steady blessing in *Chehkiang*, *Kiangsi*, and *Szech'uan*, the hard fields of *Yunnan* and *Kansuh*, etc., etc., not only proved interesting and instructive, but led out many hearts in prayer for the work of Christ all over China.

Missionary Journal.

MARRIAGES.

At Hankow. February 14th, Mr. A. L. GREIG, of Yo-chow, to Miss ELIZABETH AUGUSTA WYLIE, of Hankow. both of L. M. S.

At Ningpo, February 22nd, Mr. KENNETH McLEOD to Miss K. E. RICHER, both of C. I. M.

BIRTHS.

At Chang-poo (Amoy), January 23rd. the wife of Rev. J. BEATTIE, of a daughter.

At Amoy, January 30th, the wife of Rev. H. E. STUDLEY, of a son.

At Chinkiang, February 3rd, the wife of Rev. JAS. E. BEAR, of a son.

At Kochi, Japan. February 18th, the wife of Rev. J. C. GARBITT (Hangehow), of a son.

DEATHS.

At Tain-nan-fu, Formosa, January 17th, ELIZABETH B. CHRISTIE, L.R.C.P. and S., Ed., wife of Rev. Duncan Ferguson, of E. P. M.

At Chungking, February 16th, Mr. T. O. RADFORD, C. I. M., of typhoid fever.

At Shanghai, March 1st. of scarlet fever, CHARLES GEOFFREY, youngest

child of Mr. C. F. and Sarah Hogg, Wei-hai-wei.

ARRIVALS.

At Tai-nan-fu. Formosa, January 12th, Rev. THOMAS and Mrs. BARCLAY (returned), and Mr. F. R. JOHNSON (formerly of N. B. S. S., Amoy), for E. P. M.

At Shanghai, February 6th. Dr. and Mrs. H. T. WHITNEY, and Miss C. E. CHITTENDEN, (returning), A. B. C. F. M., Foochow.

At Shanghai, February 18th, Miss E. M. LYON, M.D. (returning), M. E. M., Foochow.

At Shanghai, February 28th, Dr. and Mrs. J. H. MCCARTNEY and three children (returning), M. E. M., Chungking; Rev. and Mrs. WM. HOY and family (from Japan) and Rev. F. CROMER, for Reformed Mission, Hunan.

DEPARTURES.

From Shanghai, February 2nd, Mrs. WM. COOPER and four children, and Miss M. J. RAMSTEN, C. I. M., for England.

From Shanghai, February 11th, Mr. G. W. and Mrs. GILL and two children,

Mrs. A. GRACE and child, Misses G. RUDLAND, F. LLOYD, and F. H. CULVERWELL, all of C.I.M.; Dr. A. T. and Mrs. KEMBER, C. M. S., for England.

From Shanghai, February 25th, Rev. E. F. and Mrs. KNECKERBOCKER and

son, for U. S. A.; Mr. T. A. S. and Mrs. ROBINSON, Mr. J. and Mrs. BROCK and two children, and Mr. C. H. LAIGHT for England, all of C. I. M.; Messrs. A. J. H. and W. A. H. MOULE, C. M. S., for England.

February Issues from Presbyterian Mission Press.

地學指略	Owen's Geology	Reprinted.	Ed. Assn.
重學圖說	Hand Book of Mechanics.	Do.	Do.
水學圖說	Do. Do. Hydrostatics.	Do.	Do.
萬國通鑑	Universal History.	Do.	Do.
代形合參	Analytical Geometry.	Do.	Do.
福音史記須知卷一	Blakeslee S. S. Lessons.	Dr. G. A. Stuart.	
形學備旨	Geometry. Reprint.	Rev. C. W. Mateer, D.D.	
監理會綱例	Church Rules.	M. E. M., S.	
華瞻堂教會	Self-support.	C. T. S.	
Pocket Dictionary.	Rev. W. E. Soothill.	(2nd Edition.)	
Psalms.	Ningpo Colloquial (Romanized).	B. and F. B. S.	
Annual Report.	Chinese Tract Society.		
Catalogue.	Do.	Do.	
Physiological Terms.	(First draft, for Committee use.)		
Report of Nan-chang District.	Rev. Don, W. Nichols.		
Book List.	Am. Church Mission.		
Evangelistic Work.	Pamphlet.	Rev. Geo. Miller.	
Report.	C. M. S. Hospital, Hangchow.		



